Bidah (Innovation)

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1 Introduction

In this article we have decided to place the favourite terminology of the Salafis; Bidah under the microscope. Along with the terms Kufr and Shirk these are the key words that every Salafi holds in his upholstery to counter any opposing viewpoints. To the casual observer / particularly one attracted to Islam this indeed seems attracting after all these bearded gentleman in kaftans are talking about protecting the Deen from additions / corruption that shall change the true image of Islam, and the observer may be misled into concluding *'can there really exist anyone more sincere than these guys?'* The Salafis are of course aware of how impressive this looks when they carry the term 'bidah', 'kufr' and 'shirk'; on the tip of their tongues and drop them into conversations as proof of their devoutness / sincerity and knowledge of the Islamic faith. Sadly a closer inspection of this concept produces some glaring weaknesses in argument that highlights the selective methodology of the Salafis, namely the use of the trump card Bidah to scenarios that their Ulema have themselves defined. In the end what we are left with is a thinking dogged by inconsistency, one where the Salafi clergy and their puppets selectively apply the principles of Bidah as and when they feel like it. Whilst hiding behind the defence of bidah, we witness the Salafi condemning any practices that create an awareness of Islamic dates and events, and this is done as an intentional means to suppress any talk about the life of Rasulullah (s) and Ahlul bayt (as). We therefore have the Salafis deeming:

- Celebrating the birthday of Rasulullah (s) to be Bidah
- Remembering the day of Miraj
- Celebrating the event of Mubahila when the Rasulullah (s) and Ahlul bayt (as) defeated the Christians
- Discussing the tragic events of Kerbala during Muhurrum.
- The list is endless…

Whilst the intention of sincere Muslims behind such events is instil in our children the importance of these dates and the corresponding events via religious gatherings, to the Salafi such remembrances are an abhorrent bidah that should be uprooted /banned at all costs. Curiously the same Salafi clergy who enforce these rules in Saudi Arabia via coercion, have no comment when their Kings celebrate the Kingdom of Saudi Arabia Day every year; hence the Salafi rule applies when it comes to remembering Imam Husayn (as) but are relaxed when it comes to remembering the creation of the British backed Saudi monarchy. Need one say more of the double standards shown by the Salafis?

Whilst the Salafis deem other Sects such as the Shia to be Ahlul Bidah who are seeking to corrupt the Deen through their practices, the very Salafi whom they seek to emulate were themselves the King Pins of Bidah one in particular deemed Bidah to be his God given right, to the point that he introduced countless Bidah into the Deen as and when he felt like it. Sadly rather than adopt honesty and also acknowledge such practices to be Bidah, the Salafi Cult support such Bidahs and embrace them as part of their aqeedah. What we are left with is a deeply flawed concept that is defined subjectively by the Salafis, that they prejudicially apply to suit their own needs and viewpoints.

This article is a critical study that shall seek to present their concept to the masses; further we seek to expose this double standards and hypocrisy of the Salafis and we shall then leave it to our readers to decide whether there really is any real credibility in their concept or whether it is just a based on the will of the whims of the minority who seek to exploit the Deen for their own endeavour.

2 Definition of Bidah (Rasool Allah[saww] vs. Salafies)

Rasool Allah [saww] said:

"Every Bidah is misguidance and every path of misguidance goes to hell"
Shia Reference: Wasail al-Shia Vol.11, page 511

2.1 The Linguistic meaning of Bidah

The word "bidah" or "innovation" carries two linguistic meanings:

1) The act of introducing something new.
2) The act of innovating; introduction of something new, in customs, rites, etc. --(Dryden).

2.2 The Shar'i Definition of Bidah by Rasool Allah [saww]

Rasool Allah [saww] never presented a literal approach towards the linguistic meaning of Bidah. But he [saww] gave a Shar'i definition of Bidah, depending on one Rule that placed new matters into two categories. The Rule was:

Narrated Aisha:
Allah's Apostle said, "If somebody innovates something which is not in harmony with the principles of our religion, that thing is rejected."
Bukhari, Volume 3, Book 49, Number 861

So, these 2 categories are:

1) Any new matters that were not in harmony with the principles of religion were understood as Bidah by Rasool Allah [saww]. It was only these actions, customs, rites etc. that were considered as misguidance and were rejected.

2) All newly introduced matters, that were in conformity with the principles of religion, were not labelled as Bidah's of misguidance by Rasool Allah [saww]. These were acts of guidance and Rasool Allah [saww] promised for great rewards for them.

Jarir b. Abdullah reported:
Allah's Messenger (may peace be upon him) said: He who introduced some good practice in Islam which was followed after him (by people) he would be assured of reward like one who followed it, without their rewards being diminished in any respect. And he who introduced some evil practice in Islam which had been followed subsequently (by others), he would be required to bear the burden like that of one who followed this (evil practice) without theirs being diminished in any respect.
Sahih Muslim, Book 034, Number 6466

Introducing a good practice means that one can perform any act or ritual according to one's own OPINION, provided that the act / ritual / custom is in harmony with the principles of religion.

The Sahaba performed acts based on their own *OPINION,* that were never practiced before. (Insha-Allah, in the next parts we shall cite these examples in detail)

2.3 Shar'i Definition of Bidah by Salafies

They never follow the Shar'i definition of bidah by Rasool Allah [saww]. Instead, they have made their own Shar'i definitions of Bidah, based on their "Literal" approach towards the linguistic meaning of Bidah.

In general, they claim that all the new acts, customs, rites, which were not acted upon in the time of Rasool Allah [saww] come under the Shar'i definition of Bidah. They say that all acts of worship are **"tawqeefi"** and **not subject to personal opinion** - one can only practice those acts of worship, that existed in the days of Rasool Allah [saww]. Let me quote the Salafi definition of Bidah from one of the most authentic website of Salafies i.e.:
Islam-QA.com

> Islam QA states:
>
> "It (Bidah) is defined as any invented way in religion that is aimed at worshipping or drawing closer to Allah. This means anything that is not referred to specifically in Sharee'ah, and for which there is no evidence (daleel) in the Qur'an or Sunnah, and which was not known at the time of the Prophet (peace and blessing of Allah be upon him)."
>
> At another place, www.islam-qa.com quotes another definition of Bidah by famous Salafi Alim, Shaikh Uthaymeen, who also included the alleged 4 rightly guided caliphs into this:
>
> "Shaykh Muhammad ibn 'Uthaymeen (may Allah have mercy on him) said:
>
> "According to Sharee'ah, the definition is 'Worshipping Allah in ways that 'Allah has not prescribed.' If you wish you may say, 'Worshipping 'Allah in ways that are not those of the Prophet (peace and blessings of Allah be upon him) or his rightly guided successors (al-khulafaa' al-raashidoon).'" (Majmoo' Fataawa Ibn 'Uthaymeen, vol. 2, p. 291)

We wonder why Salafies apply their own Innovations when defining Bidah, when Rasool Allah [saww] himself gave the Shar'i definition of Bidah.

2.4 Another Rule of Islamic Sharia - All acts and rituals are permitted unless Allah has forbidden them

Now the question that arises is, 'what is in harmony with the religion of Islam and what is not?' This is how the rule applies. The Muslim Ummah has a consensus on this rule i.e. all the acts are permitted unless Allah has forbidden them.

> Islam QA states:
>
> Ahle Sunnah Alim Maulana Saeed Asad (may

Allah bless him) in his book *'The Concept of Bid'ah'*, writes:

"In Islam, all acts and rituals are permitted unless Allah has forbidden them. This is because Allah does not want to burden the ummah as he is Rahman and Raheem. To prove this, we will read the Qur'an. Allah says:

"Oh you who believe! Ask not about things, which if made plain to you, may cause you trouble. If you ask about them while the Qur'an is being revealed, they will be made plain to you"(5:101).

This verse tells us that those actions about which the Qur'an is silent, they should not become a subject of useless questioning. Allah's silence is a mercy. If Allah has not prohibited it, then it is permissible for us. Allah also says: ***"Those who believe and do righteous deeds, there is no sin on them for what they ate (in the past)" (5:93).***

Again, we are made aware that until revelation deems something Haram, it is allowed. Before the Qur'an forbade alcohol, it was not just allowed but was consumed by the Muslims but, as soon as Allah forbade it, its consumption became Haram. This is the case for any other act. Until it is prohibited, it is allowed. Allah further says: **"Say, I find not in that which has been revealed to me anything forbidden to be eaten unless it be a dead animal or blood poured forth or the swine" (6:145).**

Once again, the Qur'an is showing us that all things are allowed except for what is forbidden. Hence, to say that something is Haram without it being deemed as Haram is wrong. Sayyadina Abdullah ibn Abbas said that **"Whatever the Qur'an termed as Halal is Halal and whatever it deemed Haram is Haram and about which it remained silent, this is forgiven" (Abu Dawud Vol 2).**

Shah Abdul Haq Dehlwi, pioneer of the science of hadith in the subcontinent, says in relation to the above hadith that: **"The reason why ibn Abbas recited this was to let it be known that something can only become Haram by way of revelation and it was not permitted to make anything Haram through ones own desires"** (Ash'atul Lum'aat Vol 3).

Therefore, to say that anything is Haram without there being revelation about it is incorrect in itself. Allah also says **"Who has forbidden the adornment with clothes given by Allah which he has produced for His slaves and the pure foods? (7:32).** This verse again reveals that no person today has the right to declare a pure item Haram. Prohibition is only proven through revelation.

Those who continue to say that acts, which the Prophet (saw) didn't perform are Haram, then Allah announces **"Say, bring forward your witnesses who can testify that Allah has forbidden this" (6:150).**

This verse clearly proves that everything is in essence permissible. Only those things are Haram which Allah or the Prophet (saw) decree as Haram. If everything had in essence been Haram, Allah would never challenge people to bring evidence against certain items."

2.4.1 Salafi claim that bounty on the head of Salman Rushdie as a prize by Agha Khomeini (may Allah bless his soul) is a Bidah

While talking with a group of people, one Extreme Salafi claimed that another Bidah by (Imam) Khomeini (alaihi rahmah) was this that he announced a Bounty on the head of Murtad Sulman Rushdie as a prize. And there existed no such Bounties on the heads of Murtad in the time of Rasool Allah [saww].

But surprisingly, another Salafi brother (who was not so extreme) pointed him out that he was making a mistake by declaring it a bidah. He said that Sharia has no-where prohibited doing this and all that has not been prohibited by Sharia, it is Mubah (i.e. allowed to do it).

One wonder, if all the acts like giving prizes to the children who take part in Qur'an recitation competitions, or those who take first positions in their classes etc., are Bidhas of misguidance? Why haven't Salafis declared all of them Bidahs up till now?

About bounty on head of Salman Rushdie, one has to pay attention to words of Rasool Allah (saww), when he said:

He who introduced some good practice in Islam which was followed after him (by people) he would be assured of reward like one who followed it, without their rewards being diminished in any respect. And he who introduced some evil practice ...
Sahih Muslim, Book 034, Number 6466

2.4.2 Commemorating Majalis during Muharam ul Haram

The glowing tradition of sacrifice set by Hazrat Ibrahim and his son Hazrat Ismail (Peace be upon them) has been upheld in varying degrees by great personalities of history. But Karbala became an abiding frame of reference because of an epic encounter to preserve the pristine

purity of Islam in letter and in spirit. The martyrdom of Hazrat Imam Hussain, his family members and faithful followers (May Allah bless these souls) in that encounter has inscribed a saga of devotion and determination unparalleled in the annals of human struggle. The hallowed memory of heroes like those of Karbala keeps the flame of truth and righteousness burning.

The incident of Karbala must be remembered and acted upon by the Ummah to frustrate the designs aimed at distorting the true image of Islam. The Yazidi tendencies to deviate from the accepted code of the faith must be checked before they assume overpowering proportions

In human and emotional terms, the event is a moving experience relived.

Commemoration of Majalis in Muharram-ul-Haram is a call to Jehad against oppression and tyranny, answered in the spirit of the heroes and martyrs of Karbala.

But Yazidi forces (alaiham lanah) are afraid of spreading of the truth and want to extinguish this Light in every possible way. One of their tactics to mislead the Muslims is misuse of concept of Bidah. This ploy has been used by the Salafi and Deobandi in equal measure. The leading scholar of the Deobandi Nasibi Allamah Rasheed Ahmad Gangohi in his 'Fatawa Rasheediya" page 120 issued an edict deeming the act of speaking about the martyrdom of Imam Husayn during Muhurrum was Haram. One of the leading newspapers of Pakistan published a letter of one such Yazidi (alaihi lanah), who demanded that Government should ban the commemoration of Majalis-e-Aza and processions during Muharram-ul-Haram, while this practice didn't exist in time of Rasool Allah [saww].
Fatawa Rasheediya Page 120

But these Yazidi forces (alaihum lanah) will never succeed in their conspiracies. Insha-Allah. The commemoration of Majalis and processions in Muharram-ul-Haram will keep on serving as a call to Jehad against oppression and tyranny.

Note:
Actually, the publishing of this letter in one of the leading newspapers of Pakistan, motivated us to write this article. May Allah give the sharpness of Dhulfiqar-e-Haideri (the sword of 'Ali) to our Qalam (pen) against these Batil forces of Yazid. (Illahi Amin).

3 Bidah and the Salafis' double standards

3.1 Saying *"Radhi Allaho Anho"* after the names of Sahaba

It is a common custom among Muslims to recite *"Radhi Allaho Ta-allah Anho"* after the names of Righteous Companions of Rasool Allah [saww].

But Rasool Allah [saww] never ordered that the later generations of Muslims to say *"Radhi Allaho Anho"* whenever the names of Sahaba were mentioned. Neither did the Sahaba used the term *"Radhi Allaho Anho"* after the names of each other nor did the Taba'een used to do this after the names of Sahaba. This was not the case with Daroof (Salwaath), in which they would always showers blessing and peace upon Rasool Allah [saww] and his progeny whenever the name of Rasool Allah [saww] was mentioned.

It was later Muslim generations, who introduced this custom for the first time, they did so according to their own OPINION, which is why they felt that it did not constitute a violation to any "Established Law of Islam" and found it in complete harmony with it's principles (even if it didn't exist in the time of Rasool Allah [saww]).

And the Reward for this Muslim Generation, in the words of Rasool Allah [saww]:

"He who introduced some good practice in Islam which was followed after him (by people) he would be assured of reward like one who followed it, without their rewards being diminished in any respect."
Sahih Muslim, Book 034, Number 6466

3.2 Salafi double standards

If Salafies still believe that their definition is correct, then they must declare whole of the Muslim Ummah to be "Mubt'adi"(Innovator), indulged in "Dhalalah"(Misguided), who are the fuel of Hell fire, because the whole Ummah says "Radhi Allaho Anho" after the names of Sahaba (including Salafies themselves too).

But here Salafies come up with their Double Standards. Instead of condemning this act (as they should do according to their self-invented definition of bidah), they deem it to be a highly virtuous act.

Saudi Tafseer e Quran:

Saudi Government distributed millions of Qur'an in Pakistan with Urdu Translation and Tafseer (printed by Shah Fahad printing Complex in Madina). In the commentary of the last verse of Surah Al-Mujaddla:

"... it is a custom (i.e. not from Qur'an or Sunnah) to use "Radhi Allah Anham" for Sahaba and "Alaihim Salat o Salam" for the Prophets. It is the same like "Rehmat ullah alahi" can be literally used for both Alive and the dead..."

Not only have the Salafies embraced this newly introduced custom (contrary to their belief that every new thing is a Dhalalah), they have made another innovation by introducing another Law in the Sharia of Islam.

> Saudi Tafseer e Quran:
>
> In the commentary of same verse, this Saudi paid Alim further continues to write:
>
> **"...According to the Ulama, except for the linguistic meaning, it is prohibited to use this (i.e. Phrase like Radhi Allaho Anho) for anyone except for Sahaba Karam..."**

Do you know what this Salafi Alim wants to say when he wrote, *"except for the linguistic meaning...."?*. Let us give you an example. Linguistically, *Salat* means Prayer. But Shar'i meaning of Salat is praying in a manner that Rasool Allah [saww] told us. Linguistically, *"Saum"* means holding on. But Shar'i meaning is not eating from sunrise till sun set.

The Salafi Alim has innovated a new Law in Shar'ia, by prohibiting something that has not been prohibited by Allah [swt] i.e. to prohibit the use "Radhi Allaho Anho" for anyone except the righteous companions of Rasool Allah [saww].

This constitutes a major innovation of misguidance i.e. to prohibit any thing, that has not been prohibited by Allah (swt) and his beloved Rasool [saww]. Let us further quote from the same article by above-mentioned authentic Salafi site i.e:
Islam-QA.com

> Islam QA states:
>
> "Bid'ah may be divided into two categories:
>
> (i) Bid'ah, which constitutes **kufr**
> (ii) Bid'ah, which does not constitute **kufr**
>
> If you ask, what is the definition of bid'ah, which constitutes kufr and that which does not constitute kufr?
>
> The answer is:
>
> **Shaykh Haafiz al-Hukami (may Allaah have mercy on him) said:** "The kind of bid'ah which constitutes kufr is when one denies a matter on which there is scholarly consensus, which widely-known, and which no Muslim can have any excuse for not knowing, such as denying something that is obligatory, making something obligatory that is not obligatory, or making something haraam halaal, or making something halaal haraam; ...... (Ma'aarij al-Qubool, 2/503-504)"

If "making something obligatory that is not obligatory" is a bidah or Kufr, then how can that Saudi paid Salafi Mufassir claims that it is not permissible to use "Radhi Allaho Ta-allah Anho"

for anyone save the Sahaba?

Note:
Salafies have 2 lame excuses for the innovation of saying **"Radhi Allaho Anho"** after the names of Sahaba:

Defence 1:
It's only a Dua for the Sahaba and we can do it any time (even after mentioning the name of Sahaba).

Reply:
If it is allowed to innovate new timings for doing Dua (e.g. after mentioning the names of Sahaba), then why do the Salafi claim that sending Salat (Darood) on Rasool Allah (saww) before Adhan is Bidah?

Salat (Darood) is an Arabic word, which itself means Dua.

Double standards!

Defence 2:
Allah (swt) said that he was pleased with Sahaba at Bait-e-Ridhwan.

Salafies claim that it's allowed to say "Radhi Allaho Anho" after the names of Sahaba while Allah (swt) revealed a verse at the occasion of Bait-e-Ridhwan, that He (swt) is well pleased with Sahaba under the tree.

Allah was well pleased with the believers when they swore allegiance unto thee beneath the tree, and He knew what was in their hearts, and He sent down peace of reassurance on them, and hath rewarded them with a near victory;
Al-Qur'an Surah 48, Ayah 18 (Translation by Pickthal)

Reply:
In the above verse, Allah (swt) only told that He (swt) was pleased with Sahaba, who swore allegiance under the tree. But nowhere Allah (swt) ordered in above verse that the later coming Muslim Generations have to always says "Radhi Allaho Anho" whenever the names of Sahaba are mentioned.

Rasool Allah (saww) also recited these Qur'anic verses, but he never came to this conclusion that Allah (swt) 's objective behind this verse was for coming Muslim generations to recite "Radhi Allaho Anho" after the names of Sahaba. Even Sahaba who read the Qur'an never arrived at this conclusion.

It is indeed a mystery and to HOW Salafies have reached this conclusion. In our humble opinion, Salafies must acknowledge that it's a lame excuse and that saying "Radhi Allaho Anho" is an innovation by the later generation Muslims.

Secondly, if the presence of verse of Bait-e-Ridhwan is enough to say "Radhi Allaho Anho" whenever the names of Sahaba are mentioned, then why do the Salafies neglect the presence of the verse of sending Salat upon Rasool Allah (saww) in the Qur'an? Allah (swt) asked us to send Salat upon Rasool Allah (saww).

Allah and His angels send blessings on the Prophet: O ye that believe! Send ye blessings on him, and salute him with all respect.
Al-Qur'an Surah 33, Ayah 56 (Translation by Yusuf Ali)

When this is the case, why is it Bidah to send Salat upon Rasool Allah (saww) before Adhan?

Double Standards!

3.3 Sheikh Nuh Keller (may Allah bless him) on some New Actions of Sahaba

Shaikh Nuh Ha Mim Keller says:

The following is a part of the text of a talk given by Shaikh Nuh Ha Mim Keller at Nottingham and Trent University on Wednesday 25th January 1995) Source:
What is Bid'ah?

We now turn to the primary textual evidence previously alluded to concerning the acts of the Companions and how the Prophet, (Allah bless him and give him peace) responded to them:

(1) **Bukhari and Muslim** relate from Abu Hurayra (Allah be well pleased with him) that at the dawn prayer the Prophet (Allah bless him and give him peace) said to Bilal, "Bilal, tell me which of your acts in Islam you are most hopeful about, for I have heard the footfall of your sandals in paradise", and he replied, **"I have done nothing I am more hopeful about than the fact that I do not perform ablution at any time of the night or day without praying with that ablution whatever has been destined for me to pray."**

Ibn Hajar Asqalani says in Fath al-Bari that the hadith shows it is permissible to use personal reasoning (ijtihad) in choosing times for acts of worship, for Bilal reached the conclusions he mentioned by his own inference, and the Prophet (Allah bless him and give him peace) confirmed him therein.

Similar to this is the hadith in **Bukhari about Khubayb (who asked to pray two rakas before being executed by idolaters in Makka) who was the first to establish the Sunna of two rak'as for those who are steadfast in going to their death.** These hadiths are explicit evidence that Bilal and Khubayb used their own personal reasoning (ijtihad) in choosing the times of acts of worship, without any previous command or precedent from the Prophet (Allah bless him and give him peace) other than the general demand to perform the prayer.

(2) **Bukhari and Muslim** relate that Rifa'a ibn Rafi said, "When we were praying behind the Prophet (Allah bless him and give him peace) and he raised his head from bowing and said, "Allah hears whoever praises Him", a man behind him said, "Our Lord, Yours is the praise, abundantly, wholesomely, and blessedly therein." When he rose to leave, the Prophet (Allah bless him and give him peace) asked, "who said it", and when the man replied that it was he, the Prophet (Allah bless him and give him peace) said, **"I saw thirty-odd angels each striving to be the one to write it."** Ibn Hajar says in Fath al-Bari that the hadith indicates the permissibility of initiating new expressions of dhikr in the prayer other than the ones related through hadith texts, as long as they do not contradict those conveyed by the hadith [since the above words were a mere enhancement and addendum to the known, Sunna dhikr].

(3) **Bukhari relates from Aisha** (Allah be well pleased with her) that the Prophet (Allah bless him and give him peace) dispatched a man at the head of a military expedition who recited the Koran for his companions at prayer, finishing each recital with al-Ikhlas (Koran 112). When they returned, they mentioned this to the Prophet (Allah bless him and give him peace), who told them, **"Ask him why he does this", and when they asked him, the man replied, "because it describes the All-merciful, and I love to recite it."** The Prophet (Allah bless him and give him peace) said to them, "Tell him Allah loves him." In spite of this, we do not know of any scholar who holds that doing the above is recommended, for the acts the Prophet (Allah bless him and give him peace) used to do regularly are superior, though his confirming the like of this illustrates his Sunna regarding his acceptance of various forms of obedience and acts of worship, and shows he did not consider the like of this to be a reprehensible innovation (bida), as do the bigots who vie with each other to be the first to brand acts as innovation and misguidance.

Further, it will be noticed that all the preceding hadiths are about the prayer, which is the most important of bodily acts of worship, and of which the Prophet (Allah bless him and give him peace) said, **"Pray as you have seen me pray",** despite which he accepted the above examples of personal reasoning because they did not depart from the form defined by the Lawgiver, for every limit must be observed, while there is latitude in everything besides, as long as it is within the

general category of being called for by Sacred Law. This is the Sunna of the Prophet and his way (Allah bless him and give him peace) and is as clear as can be. Islamic scholars infer from it that every act for which there is evidence in Sacred Law that it is called for and which does not oppose an unequivocal primary text or entail harmful consequences is not included in the category of reprehensible innovation (bida), but rather is of the Sunna, even if there should exist something whose performance is superior to it.

(4) **Bukhari relates from Abu Said al-Khudri** that a band of the Companions of the Prophet (Allah bless him and give him peace) departed on one of their journeys, alighting at the encampment of some desert Arabs whom they asked to be their hosts, but who refused to have them as guests. The leader of the encampment was stung by a scorpion, and his followers tried everything to cure him, and when all had failed, one said, "If you would approach the group camped near you, one of them might have something". So they came to them and said, "O band of men, our leader has been stung and weve tried everything. Do any of you have something for it?" and one of them replied, "Yes, by Allah, I recite healing words [ruqya, def: Reliance of the Traveller w17] over people, but by Allah, we asked you to be our hosts and you refused, so I will not recite anything unless you give us a fee". They then agreed upon a herd of sheep, **so the man went and began spitting and reciting the Fatiha over the victim until he got up and walked as if he were a camel released from its hobble, nothing the matter with him.** They paid the agreed upon fee, which some of the Companions wanted to divide up, but the man who had done the reciting told them, "Do not do so until we reach the Prophet (Allah bless him and give him peace) and tell him what has happened, to see what he may order us to do".

They came to the Prophet (Allah bless him and give him peace) and told him what had occurred, and he said, "How did you know it was of the words which heal? You were right. Divide up the herd and give me a share."

The hadith is explicit that the Companion had no previous knowledge that reciting the Fatiha to heal (ruqya) was countenanced by Sacred Law, but rather did so because of his own personal reasoning (ijtihad), and since it did not contravene anything that had been legislated, the

Prophet (Allah bless him and give him peace) confirmed him therein because it was of his Sunna and way to accept and confirm what contained good and did not entail harm, even if it did not proceed from the acts of the Prophet himself (Allah bless him and give him peace) as a definitive precedent.

(5) **Bukhari relates from Abu Said al-Khudri** that one man heard another reciting al-Ikhlas (Koran 112) over and over again, so when morning came he went to the Prophet (Allah bless him and give him peace) and sarcastically mentioned it to him. The Prophet (Allah bless him and give him peace) said, **"By Him in whose hand is my soul, it equals one-third of the Koran."** Daraqutni recorded another version of this hadith in which the man said, "I have a neighbour who prays at night and does not recite anything but al-Ikhlas." The hadith shows that the Prophet (Allah bless him and give him peace) confirmed the persons restricting himself to this sura while praying at night, despite its not being what the Prophet himself did (Allah bless him and give him peace), for though the Prophets practice of reciting from the whole Koran was superior, the mans act was within the general parameters of the Sunna and there was nothing blameworthy about it in any case.

(6) Ahmad and Ibn Hibban relates from Abdullah ibn Burayda that his father said, I entered the mosque with the Prophet (Allah bless him and give him peace), where a man was at prayer, supplicating: "O Allah, I ask You by the fact that I testify You are Allah, there is no god but You, the One, the Ultimate, who did not beget and was not begotten, and to whom none is equal", and the Prophet (Allah bless him and give him peace) said, "By Him in whose hand is my soul, he has asked Allah by His greatest name, which if He is asked by it He gives, and if supplicated He answers". It is plain that this supplication came spontaneously from the Companion, and since it conformed to what the Sacred Law calls for, the Prophet (Allah bless him and give him peace) confirmed it with the highest degree of approbation and acceptance, while it is not known that the Prophet (Allah bless him and give him peace) had ever taught it to him (Adilla Ahl al-Sunna wa'al-Jamaa, 119-33).

Salafies take only that part of Qur'an and Sunnah that suits to their ideas, leaving behind that part of Qur'an and Sunnah, which contradicts their doctrine.

What do they think about above-mentioned Sahaba like Bilal and Khubaib who introduced new

actions according to their own Opinions? And what is their view of Rasool Allah [saww] who despite his awareness of these new acts introduced by the companions, not only accepted them, but spoke of a great reward for these acts?

Would the Salafies dare to deem all of them "Innovators" and the "Misguided Ones" and the fuel of Hell fire?

Double Standards!

3.4 Sahaba Karam introducing new acts of Worship after the death of Rasool Allah [saww]

There are many reports, which clearly show that the Sahaba never understood Bidah in the sense that Salafies understand today. They introduced many new Acts of Worship according to their own opinion, which were never practiced in the time of Rasool Allah [saww].

3.5 Bin Baz's Fatwa that acts of worship are only tawqeefi and not subject to personal opinion

> Fatwa of Bin Baz:
>
> 'Abd al-'Azeez ibn 'Abd-Allaah ibn Baaz says in his Majmoo' Fataawa wa Maqaalaat Mutanawwi'ah li Samaahat, vol. 9, p. 106 (www.islam-qa.com), that:
>
> "Seeking blessing from things that touched his body, (peace and blessings of Allaah be upon him), such as his wudoo', sweat, hair and so on, was something which was known to and was permissible according to the Sahaabah. ...But touching the doors, walls, windows, etc, of al-Masjid al-Haraam or al-Masjid al-Nabawi is bid'ah (reprehensible innovation) for which there is no basis. This must not be done, because acts of worship are **tawqeefi** not subject to personal opinion and it is not permissible to do any acts of worship except those which are approved by sharee'ah..."

Insha-Allah, the whole Salafi Concept of Barakah in Relics of Rasool Allah [saww] will be discussed in detail in another article. Here only a brief critique of above statement of Bin Baz.

We consider that there is a barakah in whole Masjid al-Haram and Masjid al-Nabawi (including their doors, walls and windows) and there is no misguidance in seeking barakah from any part of them. The same applies to Muslims who consider that there is Barakah in the every part of the Holy Kaba including the curtains hanging on it's walls.

They do not let anyone touch and kiss any part of Masjid al-Nabawi, but all the visitors are allowed to touch and kiss each and every brick and cloth of Holy Kaba (although these bricks and curtains never existed in the time of Rasool Allah [saww], and the Hukam is only to touch and kiss the Hajr-e-Aswad).

Is it not Shirk and Innovation when people cling to the precincts of the Holy Kaba in order to obtain blessings?

Double Standards!

Now coming to the Bin Baz's claim that: **"(All) acts of worship are (Only) Tawqeefi and not subject to personal opinion".** Let us see his fatwa in light of actions of Sahaba Karam.

3.6 Actions of Sahaba, which were subject to Personal Opinion

Let us see at some of Actions of Sahaba Karam that they did according to their personal opinions. Since all these acts were in harmony with the principles of religion, that is why no one (i.e. among Sahaba Karam) considered them bidah of misguidance.

1) Narrated Israil:
Uthman bin 'Abdullah bin Mauhab said, "My people sent me with a bowl of water to Um Salama." Isra'il approximated three fingers ('indicating the small size of the container in which there was some hair of the Prophet. 'Uthman added, "If any person suffered from evil eye or some other disease, he would send a vessel (containing water) to Um Salama. I looked into the container (that held the hair of the Prophet) and saw a few red hairs in it,"
Sahih Bukhari, Volume 7, Book 72, Number 784

Now Rasool Allah [saww] never asked the people to drink from cup containing his hairs against diseases and evil eye in his [saww] life time. It was only *Ummul Momineen* Umm Salama who introduced this new Action according to her own opinion.

Did Umm Salama really innovate, when she did it? If yes, then where is the Salafi Fatwa (from 1st century to this 14th century) on her misguidance?

2)Narrated by Ibn Hajar in al-Isaba fi tamyiz al-sahaba (Calcutta, 1853) 1:72 under "Anas Ibn Malik."

Ibn al-Sakan narrated through Safwan ibn Hubayra from the latter's father: Thabit al-Bunani said: Anas ibn Malik said to me (on his death-bed): "This is one of the hairs of Allah's Messenger, Allah's blessings and peace upon him. I want you to place it under my tongue. "Thabit continued: I placed it under his tongue, and he was buried with it under his tongue."

Source:
Encyclopaedia of Islamic Doctrine

Rasool Allah [saww] never asked anyone to put his hair under his tongue while getting buried. Ans bin Malik introduced this new Action according to his own opinion, while he knew that there is a Barakah in the hairs of Rasool Allah [saww].

3) Narrated Thumama:
Anas said, "Um Sulaim used to spread a leather sheet for the Prophet and he used to take a midday nap on that leather sheet at her home." Anas added, "When the Prophet had slept, she would take some of his sweat and hair and collect it (the sweat) in a bottle and then mix it with Suk (a kind of perfume) while he was still sleeping. "When the death of Anas bin Malik approached, he advised that some of that Suk be mixed with his Hanut (perfume for embalming the dead body), and it was mixed with his Hanut.
Bukhari, Volume 8, Book 74, Number 298

Rasool Allah [saww] never asked someone to collect his sweat and Umm Sulaim did it according to her own opinion.

Similarly, Rasool Allah [saww] never asked his sweat and hair mixed with Suk to be used on a dead body as Hanut. It was Anas bin Malik himself who did it according to his own opinion, while they knew that there is Barakah in sweat and hairs of Rasool Allah [saww]. And it was not prohibited by the Sharia to Hanut a dead body with Suk of Rasool Allah [saww] in order to seek barakah.

4)Hajjaj ibn Hassan said:
"We were at Anas's house and he brought up the Prophet's cup from a black pouch. He ordered that it be filled with water and we drank from it and poured some of it on our heads and faces and sent blessings on the Prophet. (Ahmad, Ibn Kathir.)

Source:
[Encyclopaedia of Islamic Doctrine]

`Asim said: "I saw that cup and I drank from it."
Sahih Bukhari, Volume 4, Book 53, Number 341

Rasool Allah never asked Anas either to order the people to drink from that cup or to pour some of water from that cup on the heads and faces of them. Anas did it according to his personal opinion while he knew that there is Barakah in that cup. And to obtain blessing in SUCH WAY" from the Tabarukkat of Rasool Allah [saww] is not prohibited

5) Ibn `Umar used to touch the seat of the Prophet's minbar and then wipe his face for blessing.
References:

1. *Al-Mughni 3:559*
2. *Al-Shifa' 2:54; Ibn Sa`d,*
3. *Tabaqat 1:13;*
4. *Mawsu`at Fiqh `Abdullah ibn `Umar p. 52.)*

Source:
[Encyclopaedia of Islamic Doctrine]

Ibne Umar innovated this new act only while he knew that there is Barakah in that minbar and it is not prohibited in Sharia to seek barakah from minbar of Rasool Allah [saww] by touching it and wiping on the face.

6) Jabir sold a camel to the Prophet and the latter gave instructions to Bilal to add a qirat (1/12 dirham) to the agreed sale price. Jabir said: "The Prophet's addition shall never leave me," and he kept it with him after that.
Sahih Bukhari, Volume 3, Book 38, Number 504

A new act by Jabir in order to show respect to Rasool Allah [saww]. Since showing respect to Rasool Allah [saww] in this way is not prohibited by Sharia, no one blamed Jabir for innovation.

7) When `Abdullah ibn Anis came back from one of the battles having killed Khalid ibn Sufyan ibn Nabih, the Prophet gifted him his staff and said to him: "It will be a sign between you and me on the Day of Resurrection." Thereafter he never parted with it and it was buried with him when he died. Narrated by Ahmad in his Musnad (3:496).

Source:
[Encyclopaedia of Islamic Doctrine]

Rasool Allah [saww] never asked Abdullah ibn Anis to take that staff with him in his grave, and he introduced this new act only according to his own opinion.

8) Dawud ibn Salih says: "[The Caliph] Marwan [ibn al-Hakam] one day saw a man placing his face on top of the grave of the Prophet. He said: "Do you know what you are doing?" When he came near him, he realized it was Abu Ayyub al-Ansari. The latter said: "Yes; I came to the Prophet, not to a stone."
References:

1. *Ahmad (5:422)*
2. *Ibn Hibban in his Sahih,*
3. *Tabarani in his Mu`jam al-kabir (4:189) and his Awsat according to Haythami in al-Zawa'id (5:245),*
4. *al-Hakim in his Mustadrak (4:515); both the latter and al-Dhahabi said it was sahih.*
5. *It is also cited by al-Subki in Shifa' al-siqam (p. 126),*
6. *Ibn Taymiyya in al-Muntaqa (2:261f.), and*
7. *Haythami in al-Zawa'id (4:2)*

Source:
[Encyclopaedia of Islamic Doctrine]

Paying respect to the signs of Allah and to seek barakah from them is a virtuous act in Islam. Only limitation put by Islam is "Prostration". But Salafies have made many more things Haram at their own.

9) Mu`adh ibn Jabal and Bilal also came to the grave of the Prophet and sat weeping, and the latter rubbed his face against it. Ibn Majah 2:1320.
Source:
[Encyclopaedia of Islamic Doctrine]

Rasool Allah [saww] never asked Sahaba to place and rub their faces on his grave, or to sit there and weep. Abu Ayyub Ansari, Mu`adh ibn Jabal and Bilal did all that according to their own opinion.

10) Imam Ahmad's son `Abd Allah said: I asked my father about the man who touches and kisses the pommel of the Prophet's minbar to obtain blessing, or touches the grave of the Prophet. He responded by saying: "There is nothing wrong with it." `Abd Allah also asked Imam Ahmad about the man who touches the Prophet's minbar and kisses it for blessing, and who does the same with the grave, or something to that effect, intending thereby to draw closer to Allah. He replied: "There is nothing wrong with it."

This was narrated by `Abdullah ibn Ahmad ibn Hanbal in his book entitled al-`Ilal fi ma`rifat al-rijal (2:492).
Source:
[Encyclopaedia of Islamic Doctrine]

11) Abdullah. the freed slave of Asma' (the daughter of Abu Bakr). the maternal uncle of the son of 'Ata, reported:

Asma' sent me to 'Abdullah b. 'Umar saying: The news has reached me that you prohibit the use of three things: the striped robe. saddle cloth made of red silk. and the fasting in the holy month of Rajab. 'Abdullah said to me: So far as what you say about fasting in the month of Rajab, how about one who observes continuous fasting? -and so far as what you say about the striped garment, I heard Umar b. Khatab say that he had heard from Allah's Messenger (may peace be upon him): He who wears silk garment has no share for him (in the Hereafter), and I am afraid it may not be that striped garment; and so far as the red saddle cloth is concerned that is the saddle cloth of Abdullah and it is red. I went back to Asma' and informed her. whereupon she said: Here is the cloak of Allah's Messenger (may peace be upon him). and she brought out to me that cloak made of Persian cloth with a hem of brocade, and its sleeves bordered with brocade and said: This was Allah's Messenger's cloak with 'A'isha until she died, and when she died. I got possession of it. The Apostle of Allah (may peace be upon him) used to wear that, and we washed it for the sick and sought cure thereby.
Sahih Muslim, Book 024, Number 5149

Rasool Allah [saww] never asked to wash his cloak and drink that water in order to get cure. All of these Sahaba did it only according to their own opinion.

Why do the Salafi not deem Aisha and her sister Isma bint Abi Bakr to be misguided innovators? (Salafies must also declare both of them Mushrik, having sought help from the cloak of Rasool [saww] against disease, instead of seeking help from Allah directly)

Double Standards!

12) al-Tabarani in al-Awsat and al-Kabir (4:16), and Imam Ahmad in his Musnad (5:67-68) with a sound chain as stated by al-Haythami in al-Zawa'id (4:211) narrated through Handhalah Ibn Hudhaym that the latter went with his grandfather, Hudhaym, to the Prophet. Hudhaym said to the Messenger of Allah:

"I have sons and grandsons, some of whom are pubescent and others still children." Motioning to the young child next to him, he said: "This is the youngest." The Prophet brought this young child whose name was Handhalah next to him, wiped on his head, and told him, "barakallahu fik," which means: "May Allah bless you." After that, people started to bring Handhalah a person with a swollen face or a sheep with a swollen udder. Handhalah would place his hand on that part of his head the Prophet wiped, then touch the swollen part and say Bismillah, and the swelling would be cured.
Source:
Encyclopaedia of Islamic Doctrine

Handhalah did it according to his own opinion. Was he really indulged in Dhalalah?

13) The Tabi`i Thabit al-Bunani said he used to go to Anas Ibn Malik, kiss his hands, and say: "These are hands that touched the Prophet. " He would kiss his eyes and say: "These are eyes that saw the Prophet."

Abu Ya`la narrated it in his Musnad (6:211) and Ibn Hajar mentioned it in his al-Matalib al-`aliya (4:111). al-Haythami declared it sound in Majma` al-zawa'id (9:325).
Source:
Encyclopaedia of Islamic Doctrine

Thabit al-Bunani did it (i.e. kissing the hands of Anas) only according to his own opinion. And Anas did not prohibit him by declaring it Bidah of misguidance.

14) According to Bukhari in his Adab al-mufrad,

`Abd al-Rahman ibn Razin related that one of the Companions, Salama ibn al-Aku`, raised his hands before a group of people and said: "With these very hands I pledged allegiance (bay`a) to the Messenger of Allah," upon hearing which, all who were present got up and went to kiss his hand.
Source:
Encyclopaedia of Islamic Doctrine

This Sahabi Salama ibn al-Aku did this new act (i.e. asking the others to kiss his hands), while he knew that his hands had also barakah while with them he pledged allegiance to Rasool Allah [saww]. But does Salama's asking other Sahaba for this new act really make him an innovator and misguided one?

15) Narrated Abu Burda:

When I came to Medina. I met Abdullah bin Salam. He said, "Will you come to me so that I may serve you with Sawiq (i.e. powdered barley) and dates, and let you enter a (blessed) house that in which the Prophet entered?"
Sahih Bukhari, Volume 5, Book 58, Number 159

Rasool Allah [saww] never asked Abdullah bin Salam to offer people to enter in that House. It was Abdullah bin Salam's own opinion that a House, in which Rasool Allah [saww] had entered, became blessed. And other people must also enter in it in order to obtain blessings.

16) *Sahih Bukhari [Chapter of Istisqa']:*

Annas narrated: Whenever drought threatened them, `Umar ibn al-Khattab used to ask Allah for rain through the mediation of al-`Abbas ibn `Abd al-Muttalib. He [`Umar] used to say: "O Allah! We used to ask you through the means of our Prophet and You would bless us with rain, and now we ask You through the means of our Prophet's uncle, so bless us with rain." And it would rain.

Kawthari in his Maqalat (p. 411) cites Ibn `Abd al-Barr's commentary in al-Isti`ab that

`Umar used al-`Abbas in response to Ka`b's words: "O Commander of the believers, the Bani Isra`il in such circumstances used to pray for rain by means of the relatives of Prophets."
Source:
Encyclopaedia of Islamic Doctrine

Rasool Allah [saww] never asked the companions to ask for things through his relatives after him. Umar did it according to his own opinion when Ka'b told him that Bani Israel used to pray to God through the relative of their prophets.

3.7 Conclusion

All the above-mentioned Sahaba introduced a new action according to their own Opinions, while they thought these new actions in complete harmony with the principles of Islam.

Salafies must reconsider their definition of Bidah. And if they still insist on their definition, then they must declare all the above-mentioned Sahaba to be innovators, and misguided and fuel of hell fire. But they don't do that either.

Double Standards!

3.8 Ibne Umar's innovation in Talbia

Muslim Book 007, Number 2667 and 2668:

'Abdullah b. 'Umar (Allah be pleased with them) reported that the Messenger of Allah (may peace be upon him) entered upon the state of Ihram near the mosque at Dhu'l-Hulaifa as his camel stood by it and he said: Here I am at Thy service, O Lord; here I am at Thy service: here I am at Thy service. There is no associate with Thee. Here I am at Thy service. All praise and grace is due to Thee and the sovereignty (too). There is no associate with Thee. They (the people) said that 'Abdullah b. 'Umar said that that was the Talbiya of the Messenger of Allah (may peace be upon him). Nafi' said: 'Abdullah (Allah be pleased with him) made this addition to it: Here I am at Thy service; here I am at Thy service; ready to obey Thee. The Good is in Thy Hand. Here I am at Thy service. Unto Thee is the petition and deed (is also for Thee).

Despite this addition in Talbia by Ibne Umar, we are unable to find a single Salafi (right from the 1st century up till this 14th century) who has declared Ibne Umar for an Innovator and misguided one. Why?

Double Standards!

4 Some of the Innovations of Umar Ibne Al-Khattab

If one analyses Islamic history objectively, to ascertain who is responsible for introducing "Evil Innovations" into the Deen, then the name Umar Ibne Al-Khattab comes to the top of the list. His contributions via "Evil Innovations" are immense. Let us quote here the viewpoint of Maulla Ali (as) regarding these Bidahs of Umar.

> Hizb at Tahir states:
>
> "Khilafah" by Hizb at-Tahrir we read the following:
> "... As for the appointment of the six people by 'Umar, it was a nomination to them by him upon the request of the Muslims. Then 'Abdul Rahman ibn 'Auf consulted the Muslims about whom they wanted from the six people. The majority wanted 'Ali if he adhered to the practices of Abu Bakr and 'Umar, otherwise they wanted 'Uthman. When **'Ali rejected to adhere to the practices (/Sunnah/Bidah) of Abu Bakr and 'Umar,** 'Abdul Rahman ibn 'Auf gave the pledge to 'Uthman and the people gave their pledge ......"

More Sunni References:

1. al Bidayah wa al Nihaya Volume 7 page 146
2. Sharh Fiqh Akbar page 66 "Fadail Naas badh ai Rasulullah"
3. Iqd al Fareed Volume 2 page 213
4. Tareekh Abu Fida Volume 1 page 166 Dhikr Maqaathil Umar
5. Tareekh Khamees Volume 2 page 255
6. Tareekh Tabari Volume 5 page 2793 Dhikr Sunnat Chapter 23
7. Tareekh Kamil Volume 3 page 35 Dhikr Shura

Can anyone really understand this concept of khilafaath? It was so important that:

- The Sheikhain ran towards Saqifa, abandoning the funeral of Rasulullah (s).
- The Sahaba whilst debating over the khilafath at Saqifa Bani Sa'ada abused and attacked one another
- Abu Bakr sought to secure Imam 'Ali (as)'s bayya via duress and Umar threatened to set on fire the home of Sayyida Fatima (as) with her family and eminent Sahaba inside if bayyah was not given.

Despite such importance, Imam 'Ali (as) turned his back on leadership as he refused to abide by the Bidah of Umar. Let's see some of the Evil Innovations of Umar, so that we can understand why Maulla Ali (as) rejected the Caliphate as he refused to be bound by such innovations.

4.1 Umar's innovations in Islamic Sharia in dealing with Christians

The man who really turned Orthodox Islam into a Racist & xenophobic movement, that is seen

/ depicted today, was the Caliph Umar.

Many do not know that the vast bulk of Sunni Islamic rituals & beliefs were put into place by Caliph Umar, and that they were based on 'his' interpretations of the Qur'an and the Prophet's (saww) Sunnah.
When Umar made a peace treaty with the Christians of Syria, he offered them entirely new terms by drafting a document that sought to humiliate them. These new terms never existed during the life of Rasool Allah [saww]. Sufyan Thawri, Tabari, Shibli Numani, Ibne Taymiyyah, Ibne Hazm and many more Ulama and Fuqaha of Ahle-Sunnah reported this peace of treaty in their works.

Let us see all these new terms closely.

1. **Christians should not hinder any Muslim from staying in their churches for three days during which they offer them food and serve the Muslims.**

   Comment:
   Rasool Allah saww also made several pacts with Christians in his Life. Can Salafies show us any such term by Rasool Allah saww (i.e. he ordered the Christians to not to hinder any Muslim from staying in their churches for 2 days)?
2. **They ought to give them their seats if the Muslims wish to sit down.**
3. **Christians should not resemble Muslims in anything, such as their dress, tiaras, turbans or shoes or parting of the hair. They must wear long hats.**
4. **They should not ride a donkey with a saddle.**
5. **They must shave their foreheads.**

   Comment:
   Shibli Numani in his 'Al-Farooq' tried to defend Umar by saying that he only asked not to wear the dresses that Muslims used to wear, but to wear those dresses which were their original dresses. And all that was not for humiliating the Christians, but only in order to maintain the different National characteristics.

   Our simple question is:

   'Can Shibli Numani (or his followers, as he has already passed away) produce a single incident from Life of Rasool Allah saww wherein such orders were issued? Didn't Muhammad know that keeping and maintaining the different national characteristics is so important that he would ask the Christians not to resemble the Muslims in anything'.

   And what about Allah? Did He also forget to reveal it to his Prophet [saww], in order to remember him this important thing?

   And what about banning to ride a donkey with saddle? Was it too for maintaining different national characteristics? And if maintaining this differences between 2 nations is so important, then why Rasool Allah [saww] didn't order for it?

   And what about shaving the foreheads? One of the most humiliating things that one can do to other. What lame excuse can be given for this?

6. **They should not bury their dead next to Muslims and must not read loudly in their churches**
7. **They should not mourn loudly over their dead.**

   Comment:

Where did Rasool Allah saww ban Christians from doing this and their other religious practices?

8. **The Christian clan of Banu Taghlab was prohibited to baptise their children.**

Comment:
Shibli Numani tried to defend Umar by saying that nobody knew if a child would have become Muslim later. That's why Umar banned this practice of baptism.

Our simple question is:
Didn't Christians, who got baptism as child, later on become Muslims? Did Rasool Allah [saww] ever ban Christians for doing baptism in his times, due to the fear of child becoming Muslim later on?

Sunni References:

- "Alfarooq" by Shibli Numani, part 2nd, page 288-291, published by Maktaba Rehmania, Urdu Bazar, Lahore, Pakistan.
- Ibne Taymiyyah in his Fatawa, vol. 28, page 652-654.
- Ibne Hazm, in his Al-Muhalla ("The Sweetened",Vol. 4, part 7)

and many more.....

4.2 Taliban's banning Hindus to wear the dress that Muslims wear

A good example is the famous Taliban dictate on Hindus, which has its origins in Umar's Fatwa (i.e. Christians should not resemble Muslims in anything, such as their dress, tiaras, turbans or shoes or parting of the hair... etc.)

Many Muslims condemned this act of Taliban and considered it to be against Islam and humanity. But they don't know that majority of their Islamic rituals & beliefs were put into place by Caliph Umar based on 'his' innovations in Islamic Sharia.

Taliban did nothing new, but they only followed Umar's Sunnah. So, it is Umar who has to be mainly condemned for these innovations in Islamic Sharia. Condemnation of Taliban is a secondary thing as compared to Umar.

4.3 Umar's innovations have brought a bad name to Islam

The Christian propaganda machine has done its by citing these innovations of Umar, as proof that Islam is an inhuman religion. It allows Muslims to humiliate the followers of other religions.

The reality is the Islam of Muhammad [saww] was aloof from these inhuman practices. Islam is a religion of kindness, pity and compassion. Non-Muslims have full rights to follow their religion and no one is allowed to humiliate them.

Unfortunately, all the Sunni Fuqaha have taken these shameful and humiliating innovations of Umar as part of their religion and made them the part of "Islamic Sharia". Instead of

condemning these Sunnah (/Bidahs) of Umar (which are totally contrary to the teachings of Islam), they praise Umar for these cruel innovations.

What Umar did, was a thing of the past. But who is more guilty "Today"?

EITHER:

1)**Christians?** (Who use propaganda to stoke anti Muslim feelings Islam by citing these Fatwas)

OR:

2)**The Fuqaha of Ahle Sunnah?** (Who have taken these cruel innovations as part of their religion)

4.4 Modern Islamic Movements who want to create Islamic States

Unfortunately, almost all modern Sunni Islamic movements who want to create Islamic-States, are not prepared to blame Umar for these innovations and they have given the green light for the Islamic Sharia to carry out these inhuman / humiliating laws. For example, Maulana Maudoodi made no criticism upon it in his book "The Islamic State" as was the case with Hasan al Banna founder of the "Ikhwanul Muslimeen".

Similarly Taqiyy-ud-Din al-Nabahani of "Hizbul Tahrir" discussed these innovations of Umar in his book "The Islamic State". He refused to deem these actions of Umar as cruel innovations, but tried to prove that they were not as inhuman as it sounded on paper (same approach as Shibli Numani).

All these parties were for more advanced in thinking than the Taliban and yet in some instances they have failed to show themselves as better that this clan of rabid barbarians. We are yet to find any condemnation of Umar's innovations regarding the humiliation of Non-Muslim minorities, by all these parties.

4.5 Umar Ibn Khattab innovating in relation to the laws on divorce

Allah (swt) has told very clearly in "Sura Talaq", the way of giving divorce:

O Prophet! When ye do divorce women, divorce them at their prescribed periods, and count (accurately), their prescribed periods: And fear Allah your Lord: and turn them not out of their houses, nor shall they (themselves) leave, except in case they are guilty of some open lewdness, those are limits set by Allah: and any who transgresses the limits of Allah, does verily wrong his (own) soul: thou knowest not if perchance Allah will bring about thereafter some new situation.

Thus when they fulfil their term appointed, either take them back on equitable terms or part with them on equitable terms; and take for witness two persons from among you, endued with justice, and establish the evidence (as) before Allah. Such is the admonition given to him who believes in Allah and the Last Day. And for those who fear Allah, He (ever) prepares a way out,
Al-Qur'an Surah 65, Ayah 1-2 (Translation by Yusuf Ali)

There have been several innovations made by Umar in the Shar'i practice of issuing divorce.

Umar innovated and changed the ruling of Rasool Allah's by treating three pronounced divorces at one and same time as one

Let us see the testimony of Ibn Abbas that Umar changed the Islamic Shar'ia by introducing a new law:

Abu al-Sahba' said to Ibn 'Abbas: Enlighten us with your information whether the three divorces (pronounced at one and the same time) were not treated as one during the lifetime of Allah's Messenger (may peace be upon him) and Abu Bakr. He said: It was in fact so, but when during the caliphate of 'Umar (Allah be pleased with him) people began to pronounce divorce frequently, he allowed them to do so (to treat pronouncements of three divorces in a single breath as one).
Sahih Muslim, Book 009, Number 3493

Ibn 'Abbas (Allah be pleased with them) reported that the (pronouncement) of three divorces during the lifetime of Allah's Messenger (may peace be upon him) and that of Abu Bakr and two years of the caliphate of Umar (Allah be pleased with him) (was treated) as one. But Umar b. Khattab (Allah be pleased with him) said: Verily the people have begun to hasten in the matter in which they are required to observe respite. So if we had imposed this upon them, and he imposed it upon them.
Sahih Muslim, Book 009, Number 3491

Abu Sahba' said to Ibn 'Abbas (Allah be pleased with them): Do you know that three (divorces) were treated as one during the lifetime of Allah's Apostle (may peace be upon him), and that of Abu Bakr, and during three (years) of the caliphate of Umar (Allah be pleased with him)? Ibn Abbas (Allah be pleased with them) said: Yes.
Sahih Muslim, Book 009, Number 3492

Where is the Salafi fatwa on Umar now?

Double Standards!

4.6 Salafi Claim that Talaq Bid'ah (i.e. even if wife is divorced in state of Menstruation) is valid and legal

Nay, instead of declaring it against Islam, Salafies keep on following the Sunnah of Umar.

Abdul Hamid Siddiqui states:

Abdul Hamid Siddiqui, a Salafi Alim and translator of Sahih Muslim, writes at the beginning of the chapter of Divorce:

"Divorce is of three kinds: the Ahsan, or most laudable, the Hasan, or laudable, and the Bid'a or irregular.

Talaq Ahsan or the most laudable divorce is where the husband repudiates his wife by making one pronouncement within the term of Tahr (purity. when the woman is not passing through the period of menses) during which he has not had sexual intercourse with her, and she is left to observe her 'Idda.

Talaq Hasan or laudable divorce is where a husband repudiates an enjoyed wife by three

> sentences of divorce, in three Tuhrs.
>
> **Talaq Bid'a** or irregular divorce is where a husband repudiates his wife by three divorces at once. According to the majority of the jurists, the Talaq holds good, but it is against the spirit of the Shari'ah, and, therefore, the man who follows this course in divorce is an offender in the eye of Islamic Law."

How can this Salafi Alim still say that Talaq (Bid'a) is valid? Look at the Sunnah of Rasool Allah [saww].

Ibn 'Umar (Allah be pleased with them) reported that he divorced his wife while she was menstruating during the lifetime of Allah's Messenger (may peace be upon him). 'Umar b. Khattib (Allah be pleased with him) asked Allah's Messenger (may peace be upon him) about it, whereupon Allah's Messenger (may peace be upon him) said: Command him ('Abdullah b. 'Umar) to take her back (and keep her) and pronounce divorce when she is purified and she again enters the period of menstruation and she is again purified (after passing the period of menses), and then if he so desires he may keep her and if he desires divorce her (finally) before touching her (without having an intercourse with her), for that is the period of waiting ('Idda) which God, the Exalted and Glorious, has commanded for the divorce of women.
Sahih Muslim, Book 009, Number 3473

If Talaq Bida'a really holds, then how Rasool Allah [saww] ordered Ibn Umar to take his divorced wife back? Need we to say more about the validity of Talaq Bida'a?

> Abdul Hamid Siddiqui states:
>
> "...the Talaq (Bid'a) holds good, but it is against the spirit of the Shari'ah, and, therefore, the man who follows this course in divorce is an offender in the eye of Islamic Law."

Instead of this, he must make the things clear and must have said: *"The Talaq (Bida'a), **which has been introduced by Umar,** is against the spirit of Shari'ah, and, therefore, the man who follows this course in divorce is an offender in the eye of Islamic Law. "*

And he must have said about the rewards of Umar for this innovation (i.e. according to hadith of Rasool Allah [saww]):

"...And he who introduced some evil practice in Islam which had been followed subsequently (by others), he would be required to bear the burden like that of one who followed this (evil practice) without their's being diminished in any respect."
Sahih Muslim, Book 034, Number 6466

4.7 Holding of Talaq without the witnesses

They must also take notice that Qur'an makes it **Obligatory** to take 2 persons as witness when one wants to give Talaq:

Thus when they fulfil their term appointed, either take them back on equitable terms or part with them on equitable terms; and take for witness two persons from among you, endued with justice, and establish the evidence (as) before Allah.
Al-Qur'an Surah 65, Ayah 2 (Translation by Yusuf Ali

Umar, by imposing the law of pronouncement of three divorces at same place and same time, **also abandoned the rule of taking witnesses.** (According to Shia Fiqh, divorce can only take place in the presence of two witnesses).

If you want to know about the evils of this innovation, then you must go to the courts and police stations of Pakistan (and certainly in the other Islamic countries too, but I am only witness in case of Pakistan). You will see strange types of cases in court. For example, women come in courts and claim that their respective husbands divorced them thrice in anger. But their respective husbands deny any kind of divorce.

From the prospect of women, they are telling the judges in courts, that they cannot stay any more with their men as they divorced them thrice in anger. And now they have come back to their senses and don't want to give them freedom. And if they are compelled to go back to them, then it would constitute (as they have become Haram for them after getting divorce). [Especially, in uneducated families of sub-continent, this evil is very common.]

What choice has been left for these innocent women?

If western world criticize this as humiliation for women, are they wrong and ONLY spreading false propaganda against Islam?

Note:
The Salafi Alim of Saudia published Qur'an, writes in the commentary of 1st verse of Sura Talaq, that Imam Ibne Qayyam and Imam Ibne Taymiyyah don't accept the concept of Talaq Bid'a i.e. the way of divorce innovated by Umar.

4.8 Umar's innovation in Khums (Depriving Ahlul Bayt from their share of Khums)

Allah (swt) has clearly stated in the Qur'an that one of the part of Khums belongs to the near relatives of Rasool Allah (saww).

And know that out of all the booty that ye may acquire (in war), a fifth share is assigned to Allah,- and to the Messenger, and to near relatives, orphans, the needy, and the wayfarer.
Al-Qur'an Surah 8, Ayah 41 (Translation by Yusuf Ali)

Thus Khums (literally one fifth of gain) should go to six people:

1. Allah
2. His Messenger
3. The near relative of the Messenger (Ahlul-Bayt)
4. Orphan
5. needy
6. the person who has fallen away from his home-town (and has no money to comeback to his own place).

It was Umar who innovated and changed the rules of Sharia by seizing the right of Ahle-Bayt.

Let's see what the defender of Umar, Maulana Shibli Numani has written in his "Al-Farooq" (page 351, part 2nd, published by Maktaba Rehmania, Lahore).

Shibli Numani writes in Al Farooq:

It is proved from the above verse [8:41] that relatives of Rasool Allah [saww] also have a share in the Khums. Ibne Abbas was of the same opinion. And although Hadhrat Ali didn't give share to Banu Hashim(in the period of his khilafaat), but he was also have this opinion that Banu Hashim had right upon it (Kitabul-Khiraj by Qazi Abu Yousuf, page 11, on the authority of Muhammad bin Ishaq).

And these are not only the opinions of Ibne Abbas and Hadhrat Ali, but there was a consensus of Ahle-Bayt on this. Among the Aima Mujhtahideen (the 4 Sunni imams), Imam Shafii was also of this opinion, and he has written this in his books with great stress.

And it is said about Hadhrat Umar that he never agreed to fact that relatives of Prophet [saww] had also some share in the Khums. That is why he never gave any share to Ahlul-Bayt from the Khums. Among the Aima Mujhtahideen, Imam Abu Hanifa also didn't agree to fact that there is a share of relatives of Rasool Allah [saww] from the Khums.

Abu Hanifa was of opinion that as the share of Rasool Allah [saww] had been ended up after the death of Rasool Allah [saww], in the same way the share of his relatives had also been ended."

4.9 Shibli Numani's defence of Umar and Abu Hanifa

4.9.1 Defence 1: Umar indeed offered the share of Khums to needy people from the Ahlul Bayt

Shibli Naumani in Al Farooq

On the page 353 of the same above-mentioned book, Shibli Numani writes:

"Qazi Abu Yousuf in his Kitabul Khiraj and Nisai in his Sahih have written the following tradition from Ibne Abbas:

Umar bin Khattab offered us that we may take some money from Khums only in order to do marriages of our widows and to pay the debt of

debtors among us. But we (Ahlul-Bayt) do not accept anything except to give our whole share in our hands. But Umar didn't accept it."

4.9.2 Reply 1

It's big deception by defenders of Umar that "Khums" was ONLY for the "Needy" people from Ahlul-Bait. Durinmg the life of Rasool Allah [saww], every one from relatives of Rasulullah (s) received their share of Khums. For example, Maulla Ali (as) got a horse from Khums in the times of Rasool Allah [saww].

Narrated Ali:

I got a she-camel in my share of the war booty on the day (of the battle) of Badr, and the Prophet had given me a she-camel from the Khums...
Sahih Bukhari, Volume 4, Book 53, Number 324

Who gave the authority to Umar to seize this right of Ahlul-Bayt?

Widows and debtors already come under the 4th category of Khums i.e. NEEDY. Who gave the right to Umar to delete the 3rd category, which was revealed by Allah (swt)? Whatever Umar did, it was contrary to Qur'an and Sunnah and constitutes a major innovation in the Sharia of Allah (swt).

4.9.3 2nd Defence: by advocating the Fatwa of Abu Hanifa that relatives of Rasool Allah saww lost their right of Share from Khums after Rasool Allah (saww)

Shibli Naumani in Al Farooq

On page 354 of the above mentioned book, Shibli Numani writes:

The relatives of Rasool Allah saww got the right of share from Khums while they helped Rasool Allah [saww] in the initial times of Islam at Makka. When Kuffar compelled Rasool Allah [saw]w, then whole Bani Hashim, in which those people were also included who didn't accept Islam at that time, all of them helped Rasool Allah saww].

And also that time when Rasool Allah [saww] came out of Makka and took refuge in a cave, Bani Hashim was with Rasool Allah saww.Due to this Rasool Allah saww and Bani Hashim got share in Khums, and all this was for time being. But from this, if we take this result that there is a share for his relatives till day of judgement, without taking into consideration that how much his progeny progress in number, and how rich they may become, but still they get the money, then it is such a rule which is totally against the

other rules of society.

Who can believe that one such Truthful founder of religion can make such a rule that his whole progeny get a fixed amount of money till Day of Judgment. And of some founder of religion does so, then what is the difference between him and the Hindu Brahmans?

Hadhrat Ali and Abdullah Ibne Abbas, who were asking for their right from Khums, they would have also not claimed that this right remains till Qiyammah, but only for those people (among Ahlul-Bayt) who had been left from the times of Rasool Allah (saww)

4.9.4 Reply 1: Did all those, who helped Islam in Makka, get their share from Khums?

Shibli Numani claims, Allah gave the share from Khums to Bani Hashim, while they helped Rasool Allah [saww] during the early period of Islam in Makka and when they sought refuge in the Shaib-abi- Talib. But it is only a Conjecture of Shibli Numani. They helped in Makka, but Sura Infal (which has verse of Khums) revealed in Madina after the battle of Badr.

Secondly, Sunni claim that there were Abu Bakr and others too who accepted Islam in the beginning. They also helped Islam in Makka. Did Abu Bakr get share from Khums? Some of them were even punished severely for accepting Islam, or even they had been killed (like the parents of Ammar Yasir). Did they also get share from Khums? Did Ammar Yasir get share for the Martyrdom of his parents?

So, we cannot accept the CONJECTURE of Shibli Numani. There are surely other reasons for Ahlul-Bayt having share in Khums. Don't forget, Sadaqa is Haram on the progeny of Rasool Allah [saww].

4.9.5 Reply 2: Can a Truthful founder of Religion make a rule for a fixed amount of money for his progeny?

First question is, was it Rasool Allah [saww] who made granting a share of Khums to the Ahlul Bayt or was this ordained by Allah (swt)?

There are people who are indeed Jealous of the blessings that Allah bestowed upon Ahlul Bayt (starting from Bani Ummaiyyah and including many others). Such blessings were also bestowed upon the progeny of Ibraheem [a.s] and all the prophets in Bani Israel came from his [a.s] progeny.
Secondly, Sadaqa was made Haram on the Progeny of Rasool Allah [saww]

Narrated Abu Huraira:
Al-Hasan bin 'Ali took a date from the dates of the Sadaqa and put it in his mouth. The Prophet said (to him) in Persian, "Kakh, kakh! (i.e. Don't you know that we do not eat the Sadaqa (i.e. what is given in charity) (charity is the dirt of the people))."
Sahih Bukhari, Volume 4, Book 52, Number 306

Abu Huraira reported that Hasan b. 'Ali took one of the dates of the sadaqa and put

it in his mouth, whereupon the Prophet (may peace be upon him) said: Leave it, leave it, throw it; don't you know that we do not eat the sadaqa?
Sahih Muslim Book 005, Number 2339

(Please see the whole chapters 46 & 47 of Book of Zakat in Sahih Muslim. There are many ahadith, which show that Sadaqa was Haram on Rasool Allah[saww] and his progeny and close relatives)

Defenders of Umar need to tell us, *'who made Sadaqa Haram on the Rasool Allah [saww] and his progeny?'*

1. Allah

   Or

2. Prophet Muhammad [saww] himself?

And can they also tell us why Sadaqa was made Haram on them? The only reason is, Ahle-Bait are chosen by Allah (saww) for this honour. And if defenders of Umar still claim that it was due to the reason that they helped Rasool (saww) initially in Makka, then they have to tell us why it was not made Haram upon Abu Bakr (who accepted Islam in Makka)?

And we ask defenders of Umar to refrain from adopting CONJECTURE, but cite proof from the Qur'an and Sunnah.

At this point, the absence of any proof from the Qur'an and Hadith, makes the Conjecture of Maulana Shibli Numani - FALSE.

4.10 Umar's innovation of initiating the Tarawih Prayer

Before going further, let's make some facts clear. People often confuse three different prayers. Namely:

1) Tahajjud (also called Salat al-Lail, Namaz e Shab): The time of this prayer is from mid-night till before dawn. But the best time is near before Dawn (i.e. before the time of morning prayer). TAHAJJUD is offered all arround the year.

2) Nafl (Non-Compulsory prayers): These are offered without congregation (Jama'at) Individually. The more time one spends in Nawafil, Non-Compulsory prayers, and recitation of Qur'an etc in Ramadhan nights the better. Such prayers can also be performed throughout the year.

3) Tarawih Offered in congregation (Jama'at) during Ramadhan. Usually starts after Isha prayers.

4.10.1 Tarawih is a bidah in the following sense

1. Rasool Allah never offered any such (20 or 8 rakah) prayers after Isha prayer. What he offered (and people joined behind him for 3 nights) was night prayer (i.e. Tahajjud prayer which is offered after midnight). So, what is known as Tarawih nowadays (i.e. 20 or 8 rakat prayer after Isha prayer), had never been a Sunnah of Rasool Allah [saww].

2. Tarawih is not in harmony with the principles of Islam. Rasool Allah [saww] gave clear orders that NON COMPULSORY CONGREGATIONAL PRAYERS should be offered individually in the homes. But contrary to the orders of Rasool Allah [saww] Umar collected the people in mosque, and started offering non-compulsory congregational prayer in congregation.

4.11 Prophet[saww] got angry with the people who insisted on him offering Tarawih prayers (in congregation)

Narrated Zaid bin Thabit:
Allah's Apostle made a small room (with a palm leaf mat). Allah's Apostle came out (of his house) and prayed in it. Some men came and joined him in his prayer. Then again the next night they came for the prayer, but Allah's Apostle delayed and did not come out to them. So they raised their voices and knocked the door with small stones (to draw his attention). He came out to them in a state of ANGER, saying, "You are still insisting (on your deed, i.e. Tarawih prayer in the mosque) that I thought that this prayer (Tarawih) might become obligatory on you. So you people, offer this prayer at your homes, for the best prayer of a person is the one which he offers at home, except the compulsory (congregational) prayer."
Sahih Bukhari, Volume 8, Book 73, Number 134

4.12 Prophet[SAWW] ordered his adherents to offer non-compulsory Prayers at home

Narrated Zaid bin Thabit:
The Prophet took a room made of date palm leaves mats in the mosque. Allah's Apostle prayed in it for a few nights till the people gathered (to pray the night prayer (Tarawih) (behind him.) Then on the 4th night the people did not hear his voice and they thought he had slept, so some of them started humming in order that he might come out. The Prophet then said, "You continued doing what I saw you doing till I was afraid that this (Tarawih prayer) might be enjoined on you, and if it were enjoined on you, you would not continue performing it. Therefore, O people! Perform your prayers at your homes, for the best prayer of a person is what is performed at his home except the compulsory congregational prayer."
Sahih Bukhari, Volume 9, Book 92, Number 393

4.13 The people would pray individually (not like in Tarawih) during Prophet[saww]'s time

Narrated 'Urwa:
That he was informed by 'Aisha, "Allah's Apostle went out in the middle of the night and prayed in the mosque and some men prayed behind him. In the morning, the people spoke about it and then a large number of them gathered and prayed behind him (on the second night). In the next morning the people again talked about it and on the third night the mosque was full with a large number of people. Allah's Apostle came out and the people prayed behind him. On the fourth night the Mosque was overwhelmed with people and could not accommodate them, but the Prophet came out (only) for the Morning Prayer. When the Morning Prayer was finished he recited Tashah-hud and (addressing the people) said, "Amma ba'du, your presence was not hidden from me but I was afraid lest the night prayer (Qiyam) should be enjoined on you and you might not be able to carry it on." So,

Allah's Apostle died and the situation remained like that (i.e. people prayed individually). "
Sahih Bukhari, Volume 3, Book 32, Number 229

4.14 Umar initiated Tarawih

Narrated Abu Huraira:
Allah's Apostle said, "Whoever prayed at night the whole month of Ramadan out of sincere Faith and hoping for a reward from Allah, then all his previous sins will be forgiven." Ibn Shihab (a sub-narrator) said, "Allah's Apostle died and the people continued observing that (i.e. Nawafil offered individually, not in congregation), and it remained as it was during the Caliphate of Abu Bakr and in the early days of 'Umar's Caliphate." 'Abdur Rahman bin 'Abdul Qari said, "I went out in the company of 'Umar bin Al-Khattab one night in Ramadan to the mosque and found the people praying in different groups. A man praying alone or a man praying with a little group behind him. So, 'Umar said, 'in my opinion I would better collect these (people) under the leadership of one Qari (Reciter) (i.e. let them pray in congregation!)'. So, he made up his mind to congregate them behind Ubai bin Ka'b. Then on another night I went again in his company and the people were praying behind their reciter. On that, 'Umar remarked, 'what an excellent Bid'a (i.e. innovation in religion) this is; but the prayer which they do not perform, but sleep at its time is better than the one they are offering.' He meant the prayer in the last part of the night(Tahajjut). (In those days) people used to pray in the early part of the night."
Sahih Bukhari, Volume 3, Book 32, Number 227

Are there any Ahadith in which Prophet [saww] encouraged Tarawih? No, there is not even a single hadith to this effect.

4.15 What did the Prophet[saww] say about his orders

Narrated Abu Huraira:
The Prophet said, "Leave me as I leave you) for the people who were before you were ruined because of their questions and their differences over their prophets. So, if I forbid you to do something, then keep away from it. And if I order you to do something, then do of it as much as you can."
Sahih Bukhari, Volume 9, Book 92, Number 391

4.16 Is Tarawih in harmony with the principle of Islam?

Now, let us see if this new innovation by Umar was in harmony with the principle of religion or not.

Tahajjud prayer, that was offered by Rasool Allah [saww] (and people joined behind him for 3 nights), is only Fardh (compulsory) on Rasool Allah [saww]. Qur'an says:

And pray in the small watches of the morning: (it would be) an additional prayer (or spiritual profit) for thee: soon will thy Lord raise thee to a Station of Praise and Glory!
Al-Qur'an Surah 17, Ayah 79 (Translation by Yusuf Ali)

For the rest of Ummah, Tahajjud prayer is only Sunnat-e-Mu'akkidah, but not obligatory. And for all the Nawafil and Sunnat-e-Mu'akkidah, Rasool Allah [saww] has clearly said:

"Therefore, O people! Perform your prayers at your homes, for the best prayer of a person is what is performed at his home except the compulsory congregational prayer."

Why did Umar gather people in the mosque for Jam'at (congregation) to carry out NON COMPULSORY and NON CONGREGATIONAL Prayer? Is it not a clear violation of the orders of Rasool Allah [saww]? Anything that is not in harmony with the principles of religion, constitutes innovation of Dhalalah (misguidance).

4.17 The Fatwas of 4 Imams about Jama'at for Tarawih

Hanafi fiq'h:
According to Hanafi Fiq'h, it is Sunnat-e-Kafaya i.e. if some people offer it by Jama'at then the Jama'at does not remain compulsory for all.

Shafai and Hambali Fiq'h:
They declare the Jama'at an obligatory Sunnah for all.

Maliki Fiq'h:
They consider the Jama'at as Mustahab i.e. better but not an obligatory Sunnah.
My humble opinion is this that these 4 Fuqaha are deeming an act "Sunnat-e-Kafaya", "Obligatory" and "Mustahab", that was not even a Sunnah of Rasool Allah [saww] (i.e. to offer any kind of 8 or 20 rakah prayers after Isha prayer, and that in Mosques, and that in Congregation).

Shia fiq'h:
According to our Mujtahideen, Tahhajut is Sunet-e-Mu'aakida and can only be prayed after midnight (not after Isha prayer). And as Rasool Allah [saww] said about Tahajut prayer, it is better to pray it at Home while it is Non Compulsory Non Congregational prayer.

May Allah show all of us the right path. Amin.

4.18 A Preview of Innovation in Tarawih by Shafi'i and Hanbali Fiqh

Both of these 2 Fiqhs consider Tarawih as an "Obligatory Sunnah" (i.e. it is sin to leave it without any reason).

But declaring it, actually these 2 Fiqhs have degraded the "Tahajjud Salah", which is much better than Tarawih and by consensus "Tahajjud" is "Recommended Sunnah" (i.e. no sin even if left without any reason).

Here is the testimony of Umar that "Tahajjud" is better worship than "Tarawih" (and he bore this testimony when he was introducing the "Tarawih Prayer".

Narrated Abu Huraira:
...So, 'Umar said, 'in my opinion I would better collect these (people) under the leadership of one Qari (Reciter) (i.e. let them pray in congregation!)'. So, he made up his mind to congregate them behind Ubai bin Ka'b. Then on another night I went again in his company and the people were praying behind their reciter. On that, 'Umar remarked, 'what an excellent Bid'a (i.e. innovation in religion) this is; but the prayer which they do not perform, but sleep at its time is better than the one they are offering.' He meant the prayer in the last part of the night(Tahajjut). (In those days) people used to pray in the early part of the night."
Sahih Bukhari, Volume 3, Book 32, Number 227

There are people, who rush to the mosques to carry out Umar's Innovation of Tarawih, but these same people don't give preference to Sunnah of Rasool Allah (saww) of Tahajjud and remain asleep at that time.

4.19 Salafi Sunnah of Completing Whole Qur'an during "Tarawih"

Another very important question for my Salafi friends, which they never answer. **"Please show us that Rasool Allah (saww) also completed "Whole Qur'an" during Ramadhan, in Tarawih Prayers and in congregational form (like the way Salfies do now-a-days)?"**

Need I to comment anymore? [At least with my limited knowledge and little experience, I am yet to find a Salafi answer to this question.]

4.20 Umar was the first Caliph who innovated via usage of the title Ameer-ul-Momineen for himself.

After the death of Rasool Allah (saww), Abu Bakr during whole of his caliphate, known as "Khalifah of Rasool Allah (saww)". But when Umar became Caliph, he innovated by awarding himself the title of "Ameer-ul-Momineen for him.

"Some people came from Iraq and asked Umro bin Al-Aas to give their message to "Ameer-ul-Momineen". Umro bin Al-Aas gave the message in the same words. Hadhrat Umar liked the title of "Ameer-ul-Momineen. From that day, this title became famous.

Sunni References:

1. Al-Farooq, page 305, published by Maktaba Rehmania, Lahore, Pakistan.
2. Muqadma of Ibne Khaldoon, chapter of "Title of Ameer-ul-Momineen".
3. Kitab-ul-Adab by Imam Bukhari, published by Aarah, page 184.

But for others, Umar also innovated by introducing criminal penalties on one that gained the respect of people.

Shibli Naumani in Al Farooq

Allama Shibli Numani writes in his book "Al-Farooq" page 327 (as an admirer for Umar):

Mu'awiya did not want to rule, nor refused the leadership of Ali bin Abi "Ubai Ibne Kaab was a very righteous Sahabi. Some people went to see him. When he stood up, the other people also stood up as his respect. Accidentally, Umar also came there and saw all this. He lashed Ubai. Upon that (Ubai became surprised and asked) why he was lashed? Umar replied, "Don't you know that this action is fitna for a person who is respected, and disgrace for those, who show respect."

Can Salafies show us that Rasool Allah (saww) ever lashed any person due to reason that people stood up in his respect? If not then who gave this right to Umar to declare it a "Crime" under Islamic Shar'ia and inflict punishment on Muslims for this?

4.21 Umar was even against Respecting the Signs of Allah (swt)

Allah ordered us in Qur'an to respect His Signs [Qur'an, 22:32]. But Umar was very against it and innovated a lot of things, in order to stop the other Sahaba Karam to pay respect to Signs of Allah (swt).

The Salafies always admire and pay tribute to Umar for these innovations (which he did to allegedly counter Shirk). For example, Shibli Numani paid tribute to Umar in his book Al-Farooq in the following words.

> Shibli Naumani in Al Farooq
>
> Shibli Numani writes in Al-Farooq, page 324, Maktaba Rehmania Pakistan:
>
> "It is the principle of Islam to respect the Signs of Allah (swt). That's why we respect Holy Ka'aba and Black Stone (Hajar-e-Aswad). But it is very much similar to idol worship in other religions. So, Hadhrat Umar wanted Muslim Ummah to keep away from doing such thing. He said to Hajar-e-Aswad:
>
> 1. "I know you are only a stone, which can neither harm us nor benefit us. I kiss you only while I saw Rasool Allah (s) kissing you". [Muslim: 7: 2916]
> 2. And the tree, under which Sahaba took Bait-e-Ridhwan, people stated thinking it to be a blessed tree. When Umar saw it, he ordered it to be cut down. [Izalatul Khafa, Part 2, page 91, Ibne Saad in Tabaqaat]
> 3. And once Umar was coming back from Hajj. In the way, there was a Mosque where Rasool Allah (s) prayed. People started running towards the mosque. When Hadhrat Umar saw it, he addressed the people and said, " Ahle-Kitab went astray due to this same reason while they made the monuments of their prophets as places of worship. [Izalatul Khafa, Part 2, page 91]

Due to above Innovations of Umar, he is a favourite personality of Salafies. And they are quoting these incidents in their texts of Tauheed.

But let's see the truth behind Umar's Innovations.

4.22 Reply 1: Maulla Ali (as) differed to Umar on Hajar-e-Aswad:

Salafi quote only distorted version of the narration. Complete narration is as under.

Umar while visiting the Kaba, said before the Hajar al-aswad, "You cannot do anything! But I kiss you in order to follow Rasulullah ('alaihi 's-salam)." 'Ali (as) said upon hearing this, "Rasulullah (saww) said, 'On the Day of Judgment, the Hajar al-aswad will intercede for people.' " [This hadith is reported by at-Thirmidhi, an-Nasai, al-Baihaki, at-Tabarani and al-Bukhari in his History.] And 'Umar thanked 'Ali (as).
Source:
Religion reformers in Islam
Also see "Al-Farooq" by Shibli Numani, page 323, published by Maktaba Rehmania, Pakistan.)

4.23 Reply 2: Barakah in tree, under which Sahaba took bayyah of Ridhwan

Indeed there was a great Barakah in that tree. And Allah knows better than Umar what should be made Halal or what should be made Haram on Muslim Ummah.

In Islamic Sharia, ONLY prostration of Respect has been made Haram (which was considered as highly virtuous act in earlier nations as Yaqoob (as) prostrated Yousuf (as)). But Umar went step forward than Allah (swt), and he made many more things Haram in name of "Fear of Shirk".

Even Ibne Umar (son of Umar Ibn Khattab) was against this innovation of his father. Ibn `Umar derived blessings even from walking in the same spot where the Prophet had walked and would pray exactly where he (s) had prayed both at the Ka`ba and on his travels, and that he watered a certain tree under which Prophet had prayed so that it would not die. [Bayhaqi Sunan 5:245]
Source:
Encyclopaedia of Islamic Doctrine

4.24 Reply 3: Those places become blessed, from where Rasool Allah (saww) passed

Again, Allah knows better than Umar why Ahle-Kitab were destroyed. And He made ONLY prostration of respect Haram in Islamic Sharia. But Umar innovated in Sharia and made many Halal things Haram.

Indeed there is a Barakah and Benefit in the relics of Prophets and seeking this Barakah is not Shirk or going astray. Just look at the action of Umar in light of Sunnah of Rasool Allah (saww).

Narrated Mahmuid bin Rabi' Al-Ansari:
'Itban bin Malik used to lead his people (tribe) in prayer and was a blind man, he said to Allah's Apostle , "O Allah's Apostle! At times it is dark and flood water is flowing (in the valley) and I am blind man, so please pray at a place in my house so that I can take it as a Musalla (praying place)." So Allah's Apostle went to his house and said, "Where do you like me to pray?" 'Itban pointed to a place in his house and Allah's Apostle, offered the prayer there.
1. Sahih Bukhari, Volume 1, Book 11, Number 636
2. Sahih Muslim Book 001, Number 0053
3. Malik's Muwatta book 9, Number 9.24.89

And also the Sahaba used to get benefit of Barakah by the house in which Rasool Allah [saww] entered.

Narrated Abu Burda:
When I came to Medina. I met Abdullah bin Salam. He said, "Will you come to me so that I may serve you with Sawiq (i.e. powdered barley) and dates, and let you enter a (blessed) house in which the Prophet entered?
Sahih Bukhari, Volume 5, Book 58, Number 159

Rasool Allah (saww) ordered Sahaba to drink water from the place, from where the she-camel of Salih (as) had drunk.

Abdullah b. 'Umar reported that the people encamped along with Allah's Messenger (may peace be upon him) in the valley of Hijr, the habitations of Thamud, and they quenched their thirst from the wells thereof and kneaded the flour with it. Thereupon Allah's Messenger (may peace be upon him) commanded that the water collected for drinking should be spilt and the flour should be given to the camels and commanded them that the water for drinking should be taken from that well where the she-camel (of Hadrat Salih) used to come.
Sahih Muslim, Book 042, Number 7105

Need we comment any more on Umar's Innovations or Salafi Doctrine of respecting the signs of Allah (who follow Umar's innovations rather than adhere to the Sunnah of Rasool Allah (saww))?

4.25 Umar's Innovation of forbidding the writing of Hadith

During Rasool Allah's time, people use to tell each other the verses of Qur'an and as well as narrate the Ahadith of Rasool Allah (saww).

Umar was first who claimed (in the last days of Rasool Allah [saww]) that **"ONLY Book of Allah is enough"** and there is no need of taking guidance from Sunnah of Rasool Allah (saww).

(For details, please read our Article:
"Obedience to The Prophet[saww]"

When Abu Bakr became 1st Caliph, he discouraged the narrating of Hadith of Rasool Allah (saww). Then Umar became the 2nd Caliph. He continued this innovation (i.e. forbidding the writing of hadith). And afterwards Uthman also continued this same practice.

*[Please note that although, Abu Bakr and Umar discouraged the narrating of Hadih-e-Nabi, but still they were unable to get rid of Hadith **totally.** Abu Bakr came with alleged Hadith against Fatima Zahra (Salam Allah Alaiha) that Prophets don't leave any inheritance for their children, but it is charity.*

Umar also had to search for Sunnah of Rasool Allah (saww) when he was faced with problems and he didn't know what to do.]

We are not going to in-depth study of this matter here. If anyone wants to know more, he can read the Chapter 5 of book "Ask those Who Know" by Tijani Samawi. Let us discuss here ONLY that Actions of Umar, which are related to our topic of Bidah. Shibli Numani offered some Defences of Umar in Al-Farooq (page 330-335).

4.26 Defence 1: Umar didn't totally forbid the narrating of hadith, but put a condition of 2 witnesses for it

4.26.1 Reply:

Off course Umar discouraged and forbade the narrating of Hadith to a great extent and Sahaba feared of narrating it when he was Caliph. And as well as writing of hadith is concerned, he totally forbade it.

Moreover, can Salafies show us if Rasool Allah (saww) ever put the condition of 2 witnesses in narrating hadith? Why do you exhonnerate Umar for introducing this new "Condition" into "Islamic Sharia".

Not only did Umar introduce the "Innovation" of these 2 witnesses, he also innovated in Islamic Sharia by inflicting a severe punishment for it (which Rasool Allah (saww) never authorised). Let's see the following tradition.

Abd Sa'id Khudri reported:

We were in the company of Ubayy b. Ka'b that Abu Musa Ash'ari came there in a state of anger. He stood (before us) and said: I ask you to bear witness in the name of Allah whether anyone amongst you heard Allah's Messenger (may peace be upon him) as saying: Permission (for entering the house) should be sought three times and if permission is granted to you (then get in). otherwise go back. Ubayy b. Ka'b said: What is the matter? He said: I sought permission yesterday from 'Umar b. Khattab three times but he did not permit me, so I came back; then I went to him today and visited him and informed him that I had come to him yesterday and greeted him thrice, then came back, whereupon he said: Yes, we did hear you but be were at that time busy, but why did you not seek permission (further and you must have never gone back until you were permitted to do so). He said: I sought permission (in the manner) that I heard Allah's Messenger (may peace be upon him) having said (in connection 'With the seeking of permission for entering the house of a stranger). Thereupon he (Hadrat Umar) said: By Allah, I shall torture your back and your stomach unless you bring one who may bear witness to what you state. 'Ubayy b. Ka'b said: By Allah, none should stand with you (to bear testimony) but the youngest amongst us. And he therefore, said to Abu Sa'id: Stand up. So I stood up until I came to Umar and said: I heard Allah's Messenger (may peace be upon him) say this.
Sahih Muslim, Book 025, Number 5356

- Can our Salafi friends show us the existence of this punishment in Islamic Sharia, which was enforced by Rasool Allah (saww)?
- Even Umar was unable to follow his own standard of 2 witnesses. Imam Shafi criticized Umar for this that he himself accepted 1 witness in many cases. For example, in important case of magicians, he accepted the Only witness of Abdul Rehman Ibne Auf. (Please see the next innovation by Umar i.e. Killing of the magicians).
  But in non-important case of entering the house, he asked for 2nd witness and threatened Sahabi Abu Musa Ashari of severe punishment. And in case of Tayyammum, again he didn't accept the Single witness of Ammar Yasir (r).

4.27 Umar innovation in Killing the Magicians

Before we go to main topic of killing the magicians, let us show you that according to Uthman, Rasool Allah (saww) ordered that a person can be killed only in 3 cases, a) Murtad, b) fornication after marriage and c) for killing other person.

Salafies always try to prove that killing of Uthman was a Shahadat by using the following alleged hadith by Uthman (i.e. killing is only allowed in 3 cases):

Narrated Uthman ibn Affan:

AbuUmamah ibn Sahl said: We were with Uthman when he was besieged in the house. There was an entrance to the house. He who entered it heard the Speech of those who were in the Bilat. Uthman then entered it. He came out to us, looking pale.

He said: They are threatening to kill me now. We said: Allah will be sufficient for you against them, Commander of the Faithful! He asked: Why kill me? I heard the Apostle of Allah (peace_be_upon_him) say: ***It is not lawful to kill a man who is a Muslim except for one of the three reasons: Kufr (disbelief) after accepting Islam, fornication after marriage, or wrongfully killing someone, for which he may be killed.***
Sunnan Abu Dawud, Book 39, Number 4487

So, killing is only allowed in 3 cases. But Strange, Umar never paid attention to these "Words" of Rasool Allah (saww) and innovated by ordering the killing of innocent Magicians (one year before his death).

Narrated Umar ibn al-Khattab:

Amr ibn Aws and AbulSha'tha' reported that Bujalah said: I was secretary to Jaz' ibn Mu'awiyah, the uncle of Ahnaf ibn Qays.

A letter came to us from Umar one year before his death, saying: Kill every magician, separate the relatives of prohibited degrees from the Magians, and forbid them to murmur (before eating). So we killed three magicians in one day, and separated from a Magician husband his wife of a prohibited degree according to the Book of Allah.

He prepared abundant food and called them, and placed the sword on his thigh. They ate (the food) but did not murmur. They threw (on the ground) one or two mule-loads of silver. Umar did not take jizyah from Magians until AbdurRahman ibn Awf witnessed that the Apostle of Allah (peace be upon him) had taken jizyah from the Magians of Hajar.
Sunna Abu Dawud, Book 19, Number 3037

Moreover, in this important case Umar accepted the Ahad (singular) witness of Abdur Rahman ibn Awf. But why he threaten to punish Abu Musa Ashari and why didn't he accept his Ahad witness in the less important case of entering the home?

4.28 Umar's Innovation in the Law of Mehr (Dowry)

One day Caliph Umar during the course of his sermon to the people, said: "If any one marries and fixes a mehr (dowry) for more than 400 dirhams for his wife, I will inflict the prescribed punishment on him and will deposit the excess amount in the

Baitu'l-Mal (Public Treasury)."

A woman from the audience called out: "Umar! Is what you say more acceptable or Allah's ordinance? Does not Allah Almighty say: 'And if you wish to have (one) wife in place of another and you have given one of them a heap of gold, then take not from it anything.'" (4:20)

Having heard this verse and the retort of the woman, Umar said: "You have better knowledge of fiqh and problems than Umar, all of you, including even the women observing purdah sitting in their homes."
Then Umar again mounted the pulpit and said: "Although I have forbidden you to give more than 400 dirhams as dowry to your wives, I now permit you to give as much as you like beyond the appointed limit. There is no harm in it."
Sunni Reference:

- Jalalu'd-din Suyuti in his Tafsir-e-Durru'l-Mansur, vol. II, p.133;
- Ibn Kathir in his Commentary, Vol. I, p.468;
- Jarullah Zamakhshari in his Tafsir-e-Kashshaf, vol.I, p.357;
- Ibn Maja' Qazwini in his Sunan, vol.I;
- Baihaqi in his Sunan, vol.VII, p.233;
- Qastalani in his Irshadu's-Sari-Sharh-e-Sahih Bukhari, vol.VIII, p.57;
- Muttaqi Hindi in his Kanzu'l-'Ummal, vol.VIII, p. 298;
- Hakim Nishapuri in his Mustadrak, vol.II, p.177; ...... and many more.

Can Salafies answer us the following questions:

- (Assuming there was no law about dowry in Qur'an) Who gave this right to Umar to introduce a new Punishment law in Islamic Sharia?

- Why don't you judge Umar's action according to your definition of Bidah?

4.29 Umar's innovation in the Adhan of Fajr

Yahya related to me from Malik that he had heard that the muadhdhin came to Umar ibn al-Khattab to call him to the subh prayer and found him sleeping, so he said, "Prayer is better than sleep," and Umar ordered him to put that in the adhan for subh.
Mawatta of Malik, Book 3, Number 3.1.8

Why Salafies keep quite on this innovation of Umar? Why don't they call him innovator and misguided one? Why do the Salafi like the Ahl'ul Sunnah practice this innovation evet Fajr? For the Salafi's this in effect means that their Salaf have been practising this Bidah every single day since the edict of Umar? How many Salaf have become fuel for Hell Fire (and shall continue to do so) having practised this innovation? Do the Salafi Ulema have no shame, allowing generation of their innocent adherents to be misguided on a daily basis by reciting this bidah Adhan?

Double Standards!

4.30 Umar's pointing his finger towards Kaba during Salat

He [Omar] was saying prayers once when at the verse ' Then Serve the Lord of this House ' he pointed his finger to the Ka'ba. Shah Waliullah remarks that a gesture of this kind is permitted in prayers.
Sunni References:
1)'Al Farooq ' Life of Umar the great-Second caliph of Islam, Volume II of II, page 314 Shibli Numani, Publishers Sh. Muhammad Ashraf Lahore, Pakistan

2) Izalatul Khifa, Volume III of IV, page 346 (Shah Wali Ullah Muhaddith Dehlavi with reference to Ibne Abi Shaiyba), Publishers Qadeemi Kitab Khana, Karachi Pakistan).

4.31 Umar's innovation in the Hukm of Tayyammum

Qur'an says not to make anything forbidden if you don't know about them:

But say not - for any false thing that your tongues may put forth,- "This is lawful, and this is forbidden," so as to ascribe false things to Allah. For those who ascribe false things to Allah, will never prosper.
Al-Qur'an Surah 16, Ayah 16 (Translation by Yusuf Ali)

And Qur'an says about Tayyammum:

O ye who believe! when ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; Rub your heads (with water); and (wash) your feet to the ankles. If ye are in a state of ceremonial impurity, bathe your whole body. But if ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands, Allah doth not wish to place you in a difficulty, but to make you clean, and to complete his favour to you, that ye may be grateful.
Al-Qur'an Surah 5, Ayah 5 (Translation by Yusuf Ali)

It is well known from the Prophetic Sunnah that the Prophet of Allah [saww] taught the companions how to make *tayammum,* even in the presence of 'Umar himself.

Narrated 'Imran:
Once we were travelling with the Prophet and we carried on travelling till the last part of the night and then we (halted at a place) and slept (deeply). There is nothing sweeter than sleep for a traveller in the last part of the night. So it was only the heat of the sun that made us to wake up and the first to wake up was so and so, then so and so and then so and so (the narrator 'Auf said that Abu Raja' had told him their names but he had forgotten them) and the fourth person to wake up was 'Umar bin Al-Khattab. And whenever the Prophet used to sleep, nobody would wake up him till he himself used to get up as we did not know what was happening (being revealed) to him in his sleep. So, 'Umar got up and saw the condition of the people, and he was a strict man, so he said, "Allahu Akbar" and raised his voice with Takbir, and kept on saying loudly till the Prophet got up because of it. When he got up, the people informed him about what had happened to them. He said, "There is no harm (or it will not be harmful). Depart!" So they departed from that place, and after covering some distance the Prophet stopped and asked for some water to perform the ablution. So he performed the ablution and the call for the prayer was pronounced and he led the people in prayer. After he finished from the prayer, he saw a man sitting aloof who had not prayed with the people. He asked, "O so and so! What has prevented you from praying with us?" He replied, "I am Junub and

there is no water. " The Prophet said, "Perform Tayammum with (clean) earth and that is sufficient for you."
Sahih Bukhari, Volume 1, Book 7, Number 340

Abd al-Rabmin b. Abza narrated it on the authority of his father that a man came to 'Umar and said: I am (at times) affected by seminal emission but find no water. He ('Umar) told him not to say prayer. 'Ammar then said. Do you remember,0 Commander of the Faithful, when I and you were in a military detachment and we had had a seminal emission and did not find water (for taking bath) and you did not say prayer, but as for myself I rolled in dust and said prayer, and (when it was mentioned before) the Apostle (may peace be upon him) said: It was enough for you to strike the ground with your hands and then blow (the dust) and then wipe your face and palms. Umar said: 'Ammar, fear Allah. He said: If you so like, I would not narrate it.
Sahih Muslim Book 003, Number 0718

Shaqiq reported:
I was sitting in the company of Abdullah and Abu Musa when Abu Musa said: 0 'Abd al-Rahman (kunya of 'Abdullah b. Mas'ud), what would you like a man to do about the prayer if he experiences a seminal emission or has sexual intercourse but does not find water for a month? 'Abdullah said: He should not perform tayammum even if he does not find water for a month. 'Abdullah said: Then what about the verse in Sura Ma'ida:" If you do not find water, betake yourself to clean dust"? 'Abdullah said: If they were granted concession on the basis of this verse, there is a possibility that they would perform tayammum with dust on finding water very cold for themselves. Abu Musa said to Abdullah: You have not heard the words of 'Ammar: The Messenger of Allah (may peace be upon him) sent me on an errand and I had a seminal emission, but could find no water, and rolled myself in dust just as a beast rolls itself. I came to the Messenger of Allah (may peace be upon him) then and made a mention of that to him and he (the Holy Prophet) said: It would have been enough for you to do thus. Then he struck the ground with his hands once and wiped his right hand with the help of his left hand and the exterior of his palms and his face. 'Abdullah said: Didn't you see that Umar was not fully satisfied with the words of 'Ammar only?
Sahih Muslim, Book 003, Number 0716

Need we to say anymore on the Scholarship and Innovations of Umar?

There are many more Bidahs of Umar e.g:

Mutta of Nisa'a: It's a very detailed topic and the AA team is planning to have a separate article on this topic.

Share from Bait-ul-Mal: Rasool Allah (saww) used to give equal share to every one from the Bait-ul-Mal. This practice was continued by Abu Bakr. But Umar started distributing it on non-equal basis. When Maulla Ali (as) became caliph, he again started distributing it according to the Sunnah of Rasool Allah (saww).

Umar was the first who introduced Qiyyas (Al-Farooq, page 348): During his reign, Abu Bakr, would base rulings by relying on the Qur'an and hadith. If he didn't find an answer from these sources, he would gather the learned Sahaba and the decision would be made collectively (i.e. Ijma). (Masnad Darimi, page 32).

4.32 Followers of Umar praising him for his Innovations

At the end, let us see how followers of Umar praise him for his Innovations in name of his

Ijtehaad. Dr. Khursheed Ahmad from Delhi University wrote a book on Umar, in which he collected the "Official Letters" of Umar to his governors. In this book he writes:

"...The Ijtehaad of Hadhrat Umar was free and courageous. If he thought something to be correct or in the favour of Khilafaah, he acted upon it without any hesitation even if by doing so he had to go against the Sunnah of Rasool (saww) or Sunnah of Abu Bakr Siddique. And if the situation was not favourable, then even he would even neglect the commands and rules of Qur'an. For example the Qur'an stipulates that conquered lands be given to the Mujahideen (soldiers) who fought. But Hadhrat Umar made it a Waqf (Trust) for all the Muslims. And Hadhrat Umar took "Double Zakaat" from the Christians of Mesopotamia, while Qur'an says that "Zakaat" is only obligatory upon Muslims..."

"Hadhrat Umar kay Sarkari Khatoot" (The official letters by Hadhrat Umar), page 25, published by Idarah Islamiat, Lahore Pakistan)

5 Some of the Innovations of Uthman

5.1 Uthman and Aisha's innovation in the prayer of journey

Narrated 'Abdullah bin 'Umar:
I offered the prayer with the Prophet, Abu Bakr and 'Umar at Mina and it was of two Rakat. 'Uthman in the early days of his caliphate did the same, but later on he started praying the full prayer.
Sahih Bukhari, Volume 2, Book 20, Number 188

Narrated 'Abdur Rahman bin Yazid:
We offered a four Rakat prayer at Mina behind Ibn 'Affan . 'Abdullah bin Masud was informed about it. He said sadly, "Truly to Allah we belong and truly to Him we shall return." And added, "I prayed two Rakat with Allah's Apostle at Mina and similarly with Abu Bakr and with 'Umar (during their caliphates)." He further said, "May I be lucky enough to have two of the four Rakat accepted (by Allah)."
Sahih Bukhari, Volume 2, Book 20, Number 190

Narrated 'Aisha:
"When the prayers were first enjoined they were of two Rakat each. Later the prayer in a journey was kept as it was but the prayers for non-travellers were completed." Az-Zuhri said, "I asked 'Urwa what made Aisha pray the full prayers (in journey)." He replied, "She did the same as 'Uthman did."
Sahih Bukhari, Volume 2, Book 20, Number 196

'A'isha reported:
The prayer was prescribed as consisting of two rak'abs, the prayer in travelling remained the same, but the prayer at the place of residence was completed. (Zuhri said he asked 'Urwa why 'A'isha said prayer in the complete form during journey, and he replied that she interpreted the matter herself as 'Uthman did.)
Sahih Muslim, Book 004, Number 1460

Some people, in order to defend Uthman, claim that perhaps Uthman bought a home in Makka that is why he started praying four Rakaat there.

We ask them not to put so much attention to their Qiyyas (conjecture). Look at the Sahaba Karam (like Abdullah bin Masud, Ibne Umar, Zuhri), who lived in Uthman's time. Were all of them were unaware of the house of Uthman in Makka? Look at the words of Abdullah bin Masood **(i.e."May I be lucky enough to have two of the four Rakat accepted (by Allah))**

If Uthman had bought a house in Makka, then ONLY he had to pray 4 Rakaah. **But he made the whole Muslim Ummah pray 4 Rakaats at Mina.** If he really had a house in Makka, he would have made it clear to whole Ummah at Mina that he would pray full 4 Rakaah due to his house in Makka, while the rest of them (from Madina) should pray 2 Rakaah. The reality is neither did Uthman own a house in Makka, nor did he make any announcement for others to pray 2 Rakaah.

And what about 'Aisha? Did she also purchase a house in Makka?
Zuhri says, **...she ('Aisha), also interpretated the matter in the same way as Uthman".**

5.2 Uthman's (and/or Umar's?) innovation in Hajj-at-Tamattu'

Narrated 'Aisha:
We set out with Allah's Apostles (to Makka) in the year of the Prophet's Last Hajj. Some of us had assumed Ihram for 'Umra only, some for both Hajj and 'Umra, and others for Hajj only. Allah's Apostle assumed Ihram for Hajj. So whoever had assumed Ihram for Hajj or for both Hajj and 'Umra did not finish the Ihram till the day of sacrifice.
Sahih Bukhari, Volume 2, Book 26, Number 633 (See also Hadith No. 631, 636, and 639)

Sa'id b. al-Musayyab reported that 'Ali and 'Uthman (Allah be pleased with them) met at 'Usfan; and Uthman used to forbid (people) from performing Tamattu' and 'Umra (during the period of Hajj), whereupon 'Ali said: What is your opinion about a matter, which the Messenger of Allah (may peace be upon him) did but you forbid it? Thereupon Uthman said: You leave us alone, whereupon he ('Ali) said: I cannot leave you alone. When 'Ali saw this, he put on Ihram for both of them together (both for Hajj and 'Umra).
Sahih Muslim, Book 007, Number 2816:

Narrated Said bin Al-Musaiyab:
'Ali and 'Uthman differed regarding Hajj-at-Tamattu' while they were at 'Usfan (a familiar place near Makka). 'Ali said, "I see you want to forbid people to do a thing that the Prophet did?" When 'Ali saw that, he assumed Ihram for both Hajj and 'Umra.
Sahih Bukhari, Volume 2, Book 26, Number 640

Actually, Uthman was only following Umar, while he was the first person who forbade it.

Abu Musa, (Allah be pleased with him) reported that he used to deliver religious verdict in favour of Hajj Tamattu'. A person said to him: Exercise restraint in delivering some of your religious verdicts, for you do not know what the Commander of Believers has introduced in the rites (of Hajj) after you (when you were away in Yemen). He (Abu Musa,) met him (Hadrat Umar) subsequently and asked him (about it), whereupon 'Umar said: I know that Allah's Apostle (May peace be upon him) and also his Companions did that (observed Tamattu'), but I do not approve that the married persons should have intercourse with their wives under the shade of the trees, and then set out for Hajj with water trickling down from their beads.
Sahih Muslim, Book 007, Number 2814

'Imran b. Hussain (Allah be pleased with him) reported:
We performed Tamattu' (Hajj and 'Umra combining together) in the company of Allah's Messenger (may peace be upon him), and nothing was revealed in the Qur'an (concerning the abrogation of this practice), and whatever a person (Hadhrat 'Umar) said was his personal opinion. 'Imran b. Hussain narrated this hadith (in these words also):" Allah's Apostle (may peace be upon him) performed Hajj Tamattu' and we also performed it along with him."
Sahih Bukhari, Book 007, Number 2830

Any Salafi Fatwa on this innovation and misguidance of Umar/Uthman?

Double Standards!

5.3 Uthman's innovation in distribution of Zakat

Narrated Ibn Al-Hanafiya:
If Ali had spoken anything bad about 'Uthman then he would have mentioned the day when some persons came to him and complained about the Zakat officials of

'Uthman. 'Ali then said to me, "Go to 'Uthman and say to him, 'This document contains the regulations of spending the Sadaqa of Allah's Apostle so order your Zakat officials to act accordingly." I took the document to 'Uthman. 'Uthman said, "Take it away, for we are not in need of it." I returned to 'Ali with it and informed him of that. He said, "Put it whence you took it."

Narrated Muhammad bin Suqa: I heard Mundhir At-Tuzi reporting Ibn Hanafiya who said, "My father sent me saying, 'Take this letter to 'Uthman for it contains the orders of the Prophet concerning the Sadaqa.' "
Sahih Bukhari, Volume 4, Book 53, Number 343

No comments from our side. But comments from our Salafi friends are welcome.

5.4 Uthman's introduction of a 2nd Adhan before Friday Prayer

Narrated As-Sa'ib bin Yazid I :
'Uthman bin 'Affan introduced the second Adhan on Fridays when the number of the people in the mosque increased. Previously the Adhan on Fridays used to be pronounced only after the Imam had taken his seat (on the pulpit).
Sahih Bukhari, Volume 2, Book 13, Number 38

Why don't now Salafies declare Uthman for an innovator and misguided one?

5.4.1 Salafi defence of Uthman

Salafies claim that Uthman introduced it in order to fulfil one need i.e. the population of city became very big and people were not able to hear the Adhan. So in order to let them hear the call for prayer, he introduced a third Adhan in the market of Madina.

5.4.2 Reply

It's a lame excuse. Indeed Madina was a big city even in the times of Rasool Allah [saww] too, and when Adhan was called in Masjid al-Nabawi, not **Every One** in Madina was able to hear it. So, Rasool Allah [saww] must have also introduced this 3rd Adhan in his time too. But he never did it. And it was only Uthman who introduced it.

And what about all the Muslims who are living in small towns and villages. They all were able to hear the call of Adhan. But despite this, they followed Uthman's innovation of the 2nd Adhan. Did they not all become innovators?

If not Uthman, the Salafies should declare all the Muslims (including Sahaba and Taba'een from earlier centuries) of those small villages and town to be innovators and misguided people. But where is the Salafi Fatwa?

Double Standards!

5.5 Conclusion

After reading the some of the innovations by Umar and Uthman, it's become easy to understand the following Hadith of Rasool Allah (saww).

Narrated Anas:

The Prophet said, "Some of my companions will come to me at my Lake Fount, and after I recognise them, they will then be taken away from me, whereupon I will say, 'My companions!' Then it will be said, 'You do not know what they innovated (new things) in the religion after you."

1. Sahih Bukhari, Hadith: 8.584
2. Sahih Muslim, part 15, pp 53-54

6 Sanctifying the bidah's of the Sahaba through fabricated hadith

6.1 Following the Sunnah of the 4 Rightly Guided khalifa

Salafies claim that the 4 rightly guided Caliphs were entitled to make their own Sunnah and acts of worship. And it is not bidah to act upon their Sunnah in addition to the Sunnah of Rasool Allah [saww].

> Sheikh Uthmayeen states:
>
> **Adhere to my Sunnah and the Sunnah of the rightly guided successors after me. Hold on to it and cling on to it stubbornly...**(Majmoo' Fataawa Ibn 'Uthaymeen, vol. 2, p. 291)

6.2 Reply 1: Making Shari'ah is only the work of Allah swt

It is only Allah, who makes the Shari'at. Even Rasool Allah [saww] did not get the right to add something in Shar'ia at his own. His [saww] actions became the part of Sharia only due to the reason, while they were nothing else than revelation of Allah.

By the Star when it setteth,
Your comrade erreth not, nor is deceived;
Nor doth he speak of (his own) desire.
It is naught save an inspiration that is inspired,
Al-Qur'an Surah 53, Ayah 1-4 (Translation by Pickthal)

Interesting, contrary to Qur'an, Salafies claim that Rasool Allah [saww] also did some actions according to his [saww] own opinion. And all those actions of Rasool Allah [saww] don't come under the category of Sunnah of Rasool Allah [saww] because they were without the revelations of Allah.

So, do the Salafies believe that Jabrail (as) brought revelation of Allah to these rightly guided caliphs that we should take their Sunnah as part of Islamic Sharia?

If not, then how can their Bidahs become "Sharia of Islam"?

6.3 Reply 2: the above mentioned Hadith of "Rightly Guided Caliphs" is unreliable and not Sahih

Sayyid Hamid Husayn was a prominent Shia scholar from India. He refuted the "Tuhfa Ithna Ashari" from Shah Abdul Aziz in his famous work "Abqatul Anwar", which consists of 36 volumes.

Shah Abdul Aziz also claimed that above mentioned hadith about 4 caliphs is "Sahih". Syed Hamid Husayn gave a detailed answer to this and showed with proofs that this hadith is not sahih. Let me quote from his work on this hadith.

Firstly, he says that tradition has been narrated solely by Sunnis.

Secondly, he points out that this tradition has been avoided by Muslim and al-Bukhari, whose works are widely accepted by the Ahl al-Sunnah as the most authentic works on hadith.

Thirdly, the claim that the above-mentioned narration is sahih is not true, because the veracity of its transmitters has been considered as questionable by Sunni authorities.

The tradition has been recorded by Abu Dawud, al-Tirmidhi and Ibn Majah in their works.

As to al-'Irbad ibn Sariyah, the sole narrator from whom the tradition is narrated, he is not reliable because of the untenable statement he makes in his own praise ("I am one-fourth of Islam").

As to Hajar ibn Hajar al-Kila'i, aside from belonging to Hims, a Syrian town once notorious for its people's enmity of `Ali (A), is of unknown standing as mentioned by Ibn Hajar in Tahdhib al-Tahdhib, iii,118 .

Khalid ibn Ma`dan ibn Abi Karib al-Kitabi, aside from belonging to Hims, was the chief of police of Yazid ibn Mu`awiyah, the most infamous ruler in the history of Islam.

Thawr ibn Yazid, too, belonged to Hims as mentioned by al_Dhahabi (Mizan al_'i`tidal, i,374 ). As mentioned by Ibn Hajar (op. cit., ii,34 ) he hated `Ali (A), who had killed his father in a battle. `Abd Allah ibn Mubarak refrained from narrating from him and considered him a heretic (fasid al_madhhab).

The next transmitter, al-Walid ibn Muslim, has been accused of forgery by Abu Mushar, as mentioned by al-Dhahabi in Mizan al-'i`tidal, IV,347 . These were some of Abu Dawud's authorities.

The author then goes on to show that the transmitters of the narration recorded by al-Tirmidhi and Ibn Majah, namely Abu `Asim, Hasan ibn `Ali al-Khallal, Buhayr ibn Sa`id, Baqiyyah ibn al-Walid, Yahya ibn Abi al-Muta`, `Abd Allah ibn `Ala', Mu`awiyah ibn Salih, Isma`il ibn Bishr ibn Mansur, and `Abd al-Malik ibn al-Sabbah, are all weak (da`if) transmitters, as mentioned by Sunni authorities on rijal in their works.

Moreover, al-Hafiz ibn al-Qattan has expressly rejected the authenticity of this sole narration of `Abd al-Rahman al-Salami, as mentioned by Ibn Hajar in Tahdhib al-Tahdhib, VI,238

6.4 Reply 3: Did Abu Bakr, Umar and Uthman knew that they were 'those' rightly guided Caliphs?

Rasool Allah [saww] never told that there would be those 4 alleged Rightly Guided Caliphs (Khulfa-e-Rashidoon) after him and it would be obligatory on Muslims to act upon their Sunnah.

Neither did these alleged 4 caliphs know that had been bestowed the titles "Khulfa-e-Rashidoon, nor did the other Sahaba deem their Sunnah as part of "Islamic Sharia".

But contrary to it, Ahle-Bait and Sahaba criticized their wrong actions (/Bidahs). For example, a woman criticized Umar for innovating in Law of Dower and going against Qur'an. Ali criticized Uthman for innovations in "Distribution of Zakat" and "Hajj Tamattu" and many (please see above).

6.4.1 Did Abu Bakr ever claim that his Sunnah is "Part of Sharia" during his reign?

When Abu Bakr and Umar claimed for "Caliphate" at Saqifa, there was a strong opposition showed to it by some other Sahaba Karam (the situation even reached to cursing each other).

Can Salafies show us if Abu Bakr claimed at that he was that promised "Rashid Khalifa" that Rasool Allah (saww) promised. And it was obligatory to act upon his "Sunnah"?

If this hadith is really true, why none of the Sahaba defended this "Right" of Abu Bakr by referring this alleged hadith to others?

Can Salafies show us if Abu Bakr ever referred to this hadith during "Whole of his life"?

6.4.2 Did Umar ever claim that his Sunnah is "Part of Sharia" during his reign?

Never. Contrary to this, sahaba rejected to follow the Sunnah of Umar at several occasions. Shibli Numani wrote in his book "Al-Farooq":

After the victory of Iraq, many Sahaba married the Christian women. Hadhrat Umar wrote to Hudaifa al-Yeman that I don't like that they marry with Christian women.

He wrote in answer: "Is this HUKM (order) is your "Personal Opinion" or a SHARI HUKM?" Hadhrat Umar replied that it was his "Personal Opinion". Hudaifa replied, "It is not obligatory upon us to follow your personal opinion." Therefore, a lot of Sahaba married with Christian women."
Al-Farooq, page 330, Maktababa Rahmania, Lahore, Pakistan

Note:
This book of Shibli Numani is full of such type of incidents where Sahaba refused to take Sunnah of Umar as "Part of Islamic Sharia"

6.4.3 Did Uthman ever claim that his Sunnah is "Part of the Sharia"?

There are nearly 50+ traditions in SUNNI hadith/history literature, which shows that other Sahaba severely criticized Uthman at his Sunnah (/Bidahs) of giving privileges to his relatives from the money of Bait-ul-Mal.

Please see our article:
Who really killed 'Uthman?

But as compared to these 50+ traditions, there is not even a SINGLE tradition in Sunni hadith/history books in which Uthman would have used the above mention hadith of "Rightly guided Caliph's Sunnah" in his defence.

It was only the later day people, who started saying that Only these 4 Caliphs were the rightly guided caliphs i.e. Khulfa-e-Rashidoon (another innovation???).

6.5 Reply 4: the number of these Rightly Guided Caliphs according to Rasool Allah [saww]

And this claim of people is in direct contradiction to the authentic hadith of Rasool Allah [[saww]}, in which he [saww] said that their will be 12 caliphs after him.

Narrated Jabir ibn Samura:
I heard the Prophet (s) saying: "There will be Twelve Commanders." He then said a sentence, which I did not hear. My father said, the Prophet added, "All of them will be from Quraysh."
1. Sahih al-Bukhari Hadith: 9.329, Kitabul Ahkam
2. Sahih al-Bukhari, (Arabic), 4:165, Kitabul Ahkam

The Prophet (saww) said:
"The Religion (Islam) will continue until the Hour (Day of Resurrection), having Twelve Caliphs for you, all of them will be from Quraysh."
1. Sahih Muslim, (English), Chapter DCCLIV, v3, p1010, Tradition #4483
2. Sahih Muslim (Arabic), Kitab al-Imaara, 1980 Saudi Arabian Edition, v3,p1453, Tradition #10

To know more about these 12 caliphs, please read our article:
Historic Background of Shiism

6.6 Reply 5: Contradictions in the Sunnah of the 4 Rightly Guided Caliphs

Can Salafies tell us, the Sunnah of which rightly guided Caliph is part of Shar'ia:

Sa'id b. al-Musayyab reported that 'Ali and 'Uthman (Allah be pleased with them) met at 'Usfan; and Uthman used to forbid (people) from performing Tamattu' and 'Umra (during the period of Hajj), whereupon 'Ali said: What is your opinion about a matter, which the Messenger of Allah (may peace be upon him) did but you forbid it? Thereupon Uthman said: You leave us alone, whereupon he ('Ali) said: I cannot leave you alone. When 'Ali saw this, he put on Ihram for both of them together (both for Hajj and 'Umra).
Sahih Muslim, Book 007, Number 2816

Now can Salafies tell us, Sunnah of which Rightly Guided Caliph is a part of Islamic Sharia and should be followed?

What about shortening of prayers during journey, distribution of Zakat, making Tayyammum .... etc.? Do the Bidahs (innovations) of these alleged "Rightly Guided Caliphs" really a part of "Sharia of Islam"?

6.7 Reply 6: Maulla Ali [as] refused to follow the Sunnah (/Bidahs) of the other Rashid Khalifas

In the book "Khilafah" by Hizb at-Tahrir we read the following:

"... As for the appointment of the six people by 'Umar, it was a nomination to them by him upon the request of the Muslims. Then 'Abdul Rahman ibn 'Auf consulted the Muslims about whom they wanted from the six people. The majority wanted 'Ali if he adhered to the practices of Abu Bakr and 'Umar, otherwise they wanted 'Uthman. When 'Ali rejected to adhere to the practices of Abu Bakr and 'Umar, 'Abdul Rahman

ibn 'Auf gave the pledge to 'Uthman and the people gave their pledge ...."

So when Imam Ali (AS) could not accept to follow the Sunnah / (Bidah) of other Rashid Caliphs, then how can we take their Sunnah as part of Islamic Sharia?

6.8 Reply 7: Maula 'Ali (as) deemed the Shaykhayn to be sinners, dishonest, treacherous, liars

What better 'proof' can we find of Imam 'Ali's views of three alleged rightly guided khalifas. We read in Sahih Muslim Book 019, Number 4349 that Umar acknowledged the following to Imam 'Ali (as):

When the Messenger of Allah (may peace be upon him) passed away, Abu Bakr said:" I am the successor of the Messenger of Allah (may peace be upon him)." Both of you came to demand your shares from the property (left behind by the Messenger of Allah). (Referring to Hadhrat 'Abbas), he said: You demanded your share from the property of your nephew, and he (referring to 'Ali) demanded a share on behalf of his wife from the property of her father. Abu Bakr (Allah be pleased with him) said: The Messenger of Allah (may peace be upon him) had said:" We do not have any heirs; what we leave behind is (to be given in) charity." So both of you thought him to be a liar, sinful, treacherous and dishonest. And Allah knows that he was true, virtuous, well-guided and a follower of truth. When Abu Bakr passed away and (I have become) the successor of the Messenger of Allah (may peace be upon him) and Abu Bakr (Allah be pleased with him), you thought me to be a liar, sinful, treacherous and dishonest.

How exactly could the first two khalifas be rightly guided when Imam 'Ali (as) assessed them as liars, sinful, treacherous and dishonest?

6.9 Reply 8: Abu Bakr's admission of his personal failings as a Guide, and his bouts with Shaytaan

Abu Bakr had in effect rejected any notion of him being rightly guided when during his momentous inaugural speech we he declared:

"Now then: O people, I have been put in charge of you, although I am not the best of you. Help me if I do well; rectify me if I do wrong"
Tarikh Tabari, English translation Volume 9 p 201

How exactly can Abu Bakr be graded as 'rightly guided' when there existed in the Ummah others better than him, and he was himself looking to others to help him. Whilst commenting on the Hadhrath Abu Bakr's speech the modernist Sunni thinker Abdelwahab El Affendi makes a fascinating comment:

"In the time of the Prophet there was no question of guiding the leader, or watching out for his errors in order to correct them. God took care of that, while the community had only to follow the divine guidance. Now this guidance had to be mediated by human agents who were supposed to determine what conformed to the dictates of true faith and what did not? Who are these human agents? Presumably it was not the khalifa himself, for he was the one asking for guidance"
Who needs an Islamic State, by Abdelwahab El-Affendi, page 24

If these comments are themselves not sufficient as proof that Abu Bakr was not within the pale of 'rightly guided' then we suggest our readers also contemplate one further damning

confession of Abu Bakr, his frequent misguidance by Shaytaan. We read in Tareekh ul Khulafa by Imam of Ahl'ul Sunnah Suyuti (Partial English translation) page 60 a more detailed transcript of Abu Bakr's first speech to his subjects:

"I am only human. I am no better than any of you. Take care of me, if you see me going straight then follow me, if you see me deviating then set me straight. Know that I have a Shaytaan who seizes upon me; when you see me becoming angry then avoid me, ao that I do not leave traces and marks on your hairs and your skins".

A Khalifa that has a propensity to violence due to a Shaytaan that frequently seizes him also carries an inherent risk of issuing incorrect verdicts on account of this same Shaytaan. One whose bouts with Shaytaan are so severe that he warns his subjects of this regular problem can never be regarded as rightly guided.

6.10 Reply 9: Abu Hanifa deemed the Iman of Abu Bakr to be on par with Iblis

In Tarikh Baghdad Volume 13 page 373 we read that:

"Imam Abu Hanifa said that Iblis and The Great Truthful one Abu Bakr were equal in Iman".

Tareekh Baghdad Vol.13 Page 373

We would ask the Salafi (and in particular the Deobandi) to ponder over this great Hanafi Fatwa. How exactly could Abu Bakr be rightly guided when his faith (according to the great Imam of Ahl'ul Sunnah) was on par with Iblis?

6.11 Reply 10: Rasulullah (s) accused Abu Bakr of Shirk influences

There is no doubt that the most heinous act in the eyes of Allah (swt) is the act of Shirk - one that constitutes a major sin in Islam. It is hence deeply concerning when we learn that Rasulullah (s) had told Abu Bakr:

"Shirk is moving inside you, like the crawling of an act"

Many Sunni scholars have recorded these words for the sake of brevity we shall name a few:

1. Tafseer Durre Manthur, Volume 2 page 54
2. Kanz al Ummal Volume 2 pages 98-99
3. Izalathul Khifa Volume 1 page 199
4. al Adaab al Mufraad page 234 (by Imam Bukhari)
5. Tafseer Ibn Katheer Volume 2 page 465
6. Fathul Majeed Sharh Kitab Tayheed page 63
7. Hayaath al Haywaan Volume 2 page 80

How can a man be rightly guided when he has polytheistic tendencies flowing through his veins? A man that possesses traits associated with Shirk is far aloof form being rightly guided; on the contrary following such a man is a major sin.

6.12 Elevating the Status of Sahabas by Deobandies

During discussions with Deobandies on Bidah, they were presented with a long list highlighting those Sahaba, who initiated new acts of worship, (which were not in harmony with the principles of Islam). Upon that, their 'Scholar' got angry and said that we were no position to compare ourselves to the companions who had the right to introduce such practices (i.e. initiate new acts of worship), as Rasool Allah [saww] said:

"Verily, my Companions are like the stars (nujum) in the sky; whichever of them you follow, you shall be guided rightly"

And the Deobandi Alim added more that we could follow the Sunnah of Sahaba Karam. He concluded that any act, practised by a Sahabi, does not come under the category of Bidah.

6.12.1 Reply 1

Our Response: It is NOT possible to elevate the status of the Sahaba and to give them the right to initiate new acts of worship and to take them as a part of Sharia by relying on the above alleged hadith. It is only Allah who forms the Sharia. Not even Rasool Allah [saww] had that right. Actions of Rasool Allah [saww] became part of Sharia, as Allah (swt) revealed this guidance to him (s).

6.12.2 Reply 2: The Ulema of Ahl'ul Sunnah have graded this as a da'eef (weak) hadith

Now coming to above alleged hadith that all Sahaba are like stars. Among Sunni authorities those who have considered this tradition as unreliable are:

1. Naseem al Riyadh, Sharh Shifa, by Qadhi Iyad Volume 3 page 423 Chapter "Fadail Sahaba"
2. Sharh Shifa by Mullah 'Ali Qari Volume 4 page 424
3. Ahmad ibn Hanbal, as quoted in al-Taqrir wa al-tahbir, iii, 99;
4. Murqat Sharh Mishqat Volume 11 page 280 Chapter "Fadail Sahaba"
5. Nasa al Kafaya page 145
6. Lisan al Meezan Volume 2 page 137 Chapter "Dhikr Jameel bin Yazeed"
7. Jama al Sagheera page 28 the letter Seen
8. Ibn Taymeeya, Minhaj-us-Sunnah, vol. 4, page 239
9. al-Mizzi, as quoted in Jami` bayan al-`ilm, ii, 89-90;
10. al-Bazzaz, as quoted in Jami` bayan al-`ilm, ii, 90;
11. Ibn alQattan, in al-Kamil;
12. al-Darqutni, as quoted in Lisan al-mizan, ii, 137;
13. Ibn Hazm, as quoted in al-Bahr al-muhit, v, 528;
14. al-Bayhaqi, as quoted in al-Hafiz al-`Iraqi, Takhrij ahadith alMinhaj, MS.;
15. Ibn `Abd al-Barr in Jami` bayan al-`ilm, ii, 90-91;
16. Ibn `Asakir as quoted in Fayd al-Qadir, iv, 76;
17. Ibn al-Jawzi, in A'alam al-Moq'een, page 364, published in Delhi
18. Ibn Dahiyyah as quoted in Ta`liq Takhrij ahadith alMinhaj, MS.;
19. Abu Hayyan al-'Andlusi, in al-Durr al-laqit min al-Bahr almuhit published with al-Bahr al-muhit, v, 527-528;
20. al-Dhahabi in Mizan al-'i`tidal, i, 413, ii, 102, ii, 605;
21. Ibn Qayyim al-Jawziyyah in I`lam al-muqi`in, ii, 223;
22. Zayn al-Din al-`Iraqi, in Takhrij ahadith al-Minhaj, MS.;

23. Ibn Hajar al-`Asqalani, in Talkhis al-Khabir, iv, 190-191;
24. Ibn al-Humam in al-Tahrir bi Sharh Ibn Amir al-Hajj, iii, 99;
25. Ibn Amir al-Hajj, al-Taqrir wa al-tahrir, iii, 99;
26. al-Sakhawi in al-Maqasid al-hasanah, 26-27;
27. Ibn Abi Sharif, as mentioned in Fayd alQadir, iv, 76;
28. al-Suyuti, Itmam al-dirayah and al-Jami` al-saghir, iv, 76;
29. alMuttaqi al-Hindi, Kanz al-`ummal, vi, 133;
30. al-Qari, al-Mirqat, v, 523;
31. al-Munawi, al-Taysir fi sharh al-Jami` al-saghir, ii, 48 and Fayd al-Qadir, iv, 76;
32. al-Khafaji, in Nasim al-riyad (sharh of al-Shifa'), iv, 323-324;
33. alSindi, Dirasat al-labib fi al'uswat alhasanat alHabib, 240;
34. al Qadi Muhibb Allah al-Bihari, in Musallim althubut bi sharh `Abd al`Ali, ii, 510;
35. Nizam al-Din al-Sahalawi, alSubh alsadiq (sharh alManar);
36. alMawlawi `Abd al-`Ali, Fawatih alrahmut (sharh Musallim althubut), ii, 510;
37. al-Shawkani, in Irshad alfuhul, 83;
38. Wali Allah ibn Habib Allah alLakhnowi in Sharh Musallim althubut; and
39. Siddiq Hasan Khan alQannawji, in Husul alma'mul, 568.

For the sake of brevity we shall quote some of the specific comments of the Sunni Ulema.

6.12.3 Ibn Taymiyyah Al-Hirani Al-Damishqi

The "Sheikh-ul-Islam" of Salafies and Deobandies, Ibne Taymiyyah writes about this hadith

Briefly, this Hadith of "Sahaba like Stars" is weak. Hadith Masters have declared it weak. Imam Bazaz said, "It is not correct to refer this Hadith to Rasool Allah (saww), and also this Hadith don't exist in the authentic books of Ahadith.
Minhaj-us-Sunnah, vol. 4, page 239, published in Egypt

6.12.4 Imam Abu Hiyyan Andalasi

"This Hadith of "Sahaba are like Stars" should not be referred to Rasool Allah (saww). This is a fabricated Hadith and in no way that Rasool Allah (saww) said it. Imam Ibn Hazm Andalasi said it to be a lie.
Tafseer-ul-Bahar Al-Muheet, vol. 5, page 527-528, published by Darul Maarifa, Bairut

6.12.5 Hafidh Ibne Qayyim Ibn Jawziyyah

The Isnad (chain of narration) of famous Hadith of "Sahaba are Stars" are not proved. Hafidh Ibn Bar has said with reference to Bazaz that it is not right to refer it to Rasool Allah (saww).
A'alam al-Moq'een, page 364, published in Delhi

Allamah Qazi Muhib Ullah Bihari, in his book "Muslim-us-Suboot" page 510, published in Luknow, did a detail discussion upon the validity ??? of "Ijma on Sheikhain" and refuted the claims of supporters of this idea. He wrote:

"Some people, in order to prove the validity of "Ijma on Sheikhain" bring those Ahadith in support like "Follow Abu Bakr and Umar after me….." or "Follow the Sunnah of rightly guided Khulafa after me". The answer to this is that these rightly guided Khulafa are only Ahle-Bait?? and the "Followers"?? are told to follow only Ahle-Bait while Mujhtahideen?? oppose them in their opinions. And as well as the

Hadith of "Sahaba are like Stars" and "Ahadith of Humaira?? (Aisha)" are concerned, then both of them are weak and fabricated.

We read in Naseem:

"The hadith wherein the Sahaba have been equated to stars was recorded by Ibn Barr and Darqatani - all of its chains are weak and Ibn Hazm saif the hadith was unknown, he said it was a fabricated virtue that has no meaning, the hadith should have referred to deeds (Amal) - if you follow these you shall be guided".

6.12.6 Mulla 'Ali Qari in Sharh Shifa

"Ibn Barr narrated the tradition of stars on the authority of Jabir and passed comment that this Isnad should not be viewed as authority. Abdul ibn Hameed narrated it in his Musnad. Bazaaz said that the hadith is Munkar not Sahih. Ibn Adi narrated this in Kamil with a weak chain. Bayhaqi also narrated oit, commenting that it was well known but weak, Alibi stated that Qadhi Iyad should not have classified this as a correct tradition"

6.13 Reply 2: This tradition is not logical

This hadith is in effect suggests that Rasulullah (s) had condoned differences on matters of Deen amongst the Sahaba. The reality is these traditions were coined during the era of Mu'awiya in order to sanctify his act of rebelling against Imam 'Ali (as) - basically to convince Ahl'ul Sunnah that Mu'awiya was also in the right.

6.14 Reply 3: This tradition contradicts the Qur'an

In the Holy Qur'an, Allah (swt) forbids believers from blindly believing any news transmitted by a *fasiq:*

"O ye who believe! if a wicked person (fasiq) comes to you with any news, ascertain the truth, lest ye harm people unwittingly, and afterwards become full of repentance for what ye have done".
Al-Qur'an Surah al-Hujurat, Ayah 6

The Ulema of Ahl'ul Sunnah are in agreement that this verse descended to expose the false claims of the Sahaba Waleed bin Utbah, for the sake of brevity we have only cited a few sources

- Ibn Kathir, Tafsir Qur'an al-'Azim, (Beirut, 1987), vol. 4, p. 224
- al-Qurtubi, Tafsir, (Cairo, 1947), vol. 16, p. 311
- al-Suyuti and al-Mahalli, Tafsir al-Jalalayn, (Cairo, 1924), vol. 1, p. 185
- Abu Ameenah Bilal Philips, Tafseer Soorah al-Hujuraat, (Riyadh), pp. 62-63

Abu Ameenah Bilal Philips in his commentary of this verses stated,**"great caution must always be taken when dealing with information conveyed by people of doubtful character, those whose honesty has not yet been proven or by known sinners".** When Allah (swt) and this die hard Nasibi scholar are warning against accepting the words of a

fasiq (Sahaba) - then what is left of a tradition that purports WHICHEVER Sahaba you follow shall act as a source of guidance for you?

6.15 Reply 4: The words of Rasulullah (s) to Amar bin Yasir [r] destroy this tradition

Amar was killed by the companions (with Mu'awiya) at the helm. If we are to accept the stars tradition then that means the Sahaba who killed Amar were guided aright and would attain salvation. This contradicts the a tradition Ahl'ul Sunnah's greatest work Sahih Bukhari Chapter, Fighting for the Cause of Allah (Jihaad) Volume 4 hadith number 67 wherein Ikrima narrated:

"Ibn 'Abbas told him and 'Ali bin 'Abdullah to go to Abu Said and listen to some of his narrations; so they both went (and saw) Abu Said and his brother irrigating a garden belonging to them. When he saw them, he came up to them and sat down with his legs drawn up and wrapped in his garment and said, "(During the construction of the mosque of the Prophet) we carried the adobe of the mosque, one brick at a time while 'Ammar used to carry two at a time. The Prophet passed by 'Ammar and removed the dust off his head and said, "May Allah be merciful to 'Ammar. He will be killed by a rebellious aggressive group. 'Ammar will invite them to (obey) Allah and they will invite him to the (Hell) fire."

So from this hadith we learn

1. A rebellious group will kill Ammar
2. Ammar will invite this rebellious group to submit to the will of Allah
3. This rebellious group shall be inviting him to Hell Fire

How can following those Sahaba that are inviting people to hell constitute correct guidance?

6.16 Reply 5: Umar through his actions rejected this hadith

We read in Tafseer Durre Manthur Volume 5 page 20, Surah Nur

"Saeed bin Saab narrates that three companions testified to Mugheera bin Shuba havinf committed Zina (fornication). The fourth witness Zaid withdrew his testimony. Umar ordered that three be flogged, and said that should you recite Tauba your testimonies shall be accepted. Abu Bakr did not say Tauba - his testimony was therefore rejected".

Umar's issuing the flogging penalty against these Sahaba in effect negates the concept that all the Sahaba are guided of salvation, like the stars. Umar's not acting upon this hadith proves that the Nasibi fabricated it at a later date.
(NB: The Abu Bakr that was flogged is not referring to Abu Bakr the Khalifa)

6.17 Reply 6: The words Allah and Rasulullah (s) prove that this hadith is fabricated

Some of the Sahaba had accused Ayesha of fornication (astaghfirullah). The event is clearly mentioned in the Holy Qur'an: Surah Noor, Ayah 11. For authentic references from the books of Ahl'ul Sunnah, see the following:

1. Sahih al Bukhari Volume 5 hadith number 462, Chapter al Maghazi (Expeditions)
2. Sunan Nisai Volume 4 page 162 "Kitab Hudood"
3. Fathul Bari Volume 5 page 273 "Kitab Shahadath"
4. Irhsad al Sari Sharh Bukhari Volume 4 page 494 "Kitab Shahadath"
5. Nawawi's Sharh Muslim, Volume page 364 "Kitab Tauba"
6. al Bidayah al Nihaya by Ibn Kathir on page 160 Volume 4, Chapter "Dhir Ifk"
7. Tafsir Mazhari commentary of Surah Nur Volume 17 page 479
8. Tafsir Kabeer Volume 6 page 240 Surah Nur
9. Tafsir Fathul Qadeer Volume 5 page 49 Surah Nur
10. Umdah al Qari fi Sharh Sahih al Bukhari Volume 6 page 90 Bab Shahadath
11. Sirat un Nabi by Ibn Hisham, chapter 137 (the event of Ifik) page no 360.

Ibn Kathir in al Bidayah al Nihaya by Ibn Kathir on page 160 Volume 4, Chapter "Dhikr Ahfak writes the following:

"Hadhrath Ayesha was accused of illicit relations. Those responsible for spreading this allegation were Hadhrath Abu Bakr's cousin Mustha bin Hasasa and the Prophet's sister in law Humna binte Hajash and the poet Hasan bin Thabit. The Prophet ordered that they be flogged and they were punished accordingly"

If following any Sahaba constitutes guidance that include those that accused Ayesha of Zina? Allah (swt) exonerated her and the Sahaba were punished with flogging. Why would the claims of these three Sahaba be rejected, when all the companions are guided like stars? It is clear that in the eyes of Allah (swt) and the punishment issued by Rasulullah (s) that this hadith means nothing.

6.18 The reprimand of Allah (swt) destroys the authenticity of this hadith

In Tafseer Durre Manthur Volume 5 page 214 Suyuti provides a detailed commentary of this verse:

"And it is not (right) for you that you should annoy Allah's Messenger, nor that you should ever marry his wives after him (his death). Verily, with Allah that shall be an enormity.
Al-Qur'an Surah 33, Ayah 53

He states that the verses descended when Talha initiated a desire to marry Ayesha in the eventuality of Rasulullah (s) dying. If adhering to the path of ANY Sahaba can act as a source of guidance does this include one who pained Rasulullah (s) by expressing a desire to marry his mother?

6.19 Reply 7: The prediction of Rasulullah (s) proves that this hadith is false

Narrated 'Abdullah:
The Prophet said, "I am your predecessor at the Lake-Fount". 'Abdullah added: The Prophet said, "I am your predecessor at the Lake-Fount, and some of you will be brought in front of me till I will see them and then they will be taken away from me and I will say, 'O Lord, my companions!' It will be said, 'you do not know what they did after you had left.'

Sahih Bukhari, Hadith: 8.578

Narrated Anas:
The Prophet said, "Some of my companions will come to me at my Lake Fount, and after I recognise them, they will then be taken away from me, whereupon I will say, 'My companions!' Then it will be said, 'You do not know what they innovated (new things) in the religion after you."
1. Sahih Bukhari, Hadith: 8.584
2. Sahih Muslim, part 15, pp 53-54

Narrated Abu Hazim from Sahl bin Sa'd:
The Prophet said, "I am your predecessor (forerunner) at the Lake-Fount, and whoever will pass by there, he will drink from it and whoever will drink from it, he will never be thirsty. There will come to me some people whom I will recognise, and they will recognise me, but a barrier will be placed between me and them." Abu Hazim added: Nu'man bin Abi 'Aiyash, on hearing me, said. "Did you hear this from Sahl?" I said, "Yes." He said, " I bear witness that I heard Abu Said al-Khudri saying the same, adding that the Prophet said: 'I will say: They are my companions. Then it will be said to me, 'You do not know what they innovated (new things) in the religion after you left'. I will say, 'Far removed, far removed (from mercy), those who changed after me." Abu Huraira narrated that the Prophet said, "On the Day of Resurrection a group of companions will come to me, but will be driven away from the Lake-Fount, and I will say, 'O Lord (those are) my companions!' It will be said, 'You have no knowledge as to what they innovated after you left; they turned apostate as renegades (reverted from the true Islam)"
Sahih al Bukhari Hadith: 8.585

Narrated Abu Huraira:
The Prophet said, "While I was sleeping, a group (of my followers were brought close to me), and when I recognized them, a man (an angel) came out from amongst (us) me and them, he said (to them), 'Come along.' I asked, 'Where?' He said, 'To the (Hell) Fire, by Allah' I asked, 'What is wrong with them?' He said, 'They turned apostate as renegades after you left.' Then behold! (Another) group (of my followers) were brought close to me, and when I recognized them, a man (an angel) came out from (me and them) he said (to them); 'Come along.' I asked, 'Where?' He said, 'To the (Hell) Fire, by Allah.' I asked, 'What is wrong with them?' He said, 'They turned apostate as renegades after you left.' So I did not see anyone of them escaping except a few who were like camels without a shepherd".
Sahih Bukhari Hadith: 8.587

Further proofs come from the wording of the traditions. In addition 8: 587 **'They turned APOSTATE as renegades after you left.'** When you LEAVE somebody, you do so having already BEEN WITH THEM, i.e. he had been amongst them. The words "after you left" clearly indicate that the group being referred to are those who survived the Prophet (S) i.e. the Sahaba. This is absolutely logical, when a parent dies, they leave behind them their children - they have survived their parents.

Moreover in tradition 8: 585 Rasulullah (s) say's:

"There will come to me some people whom I will RECOGNIZE"

and in 8: 587

"While I was sleeping, a group (of my followers were brought close to me), and when I RECOGNIZED them".

Now in both hadith our infallible Prophet (S) refers to a group "whom I will recognise" - I can

only recognise someone if I have SEEN that person - common sense. Rasulullah (s)'s surprise is because he is seeing those who he sat with (companions) being lead into the fire.

These authentic traditions make it clear that the vast bulk of Sahaba

1. Innovated
2. Became Kaafir
3. Only a few will be saved from the fire!

Ummul Mommineen Umm Salma (ra) narrates in al Istiab Volume 3 page 390 and Kanz al Ummal Volume 6 page 67 that:

"Amongst my Sahaba are some that I do no wish to look at, and after my death they shall not see me".

Commenting on this hadith Deobandi scholar Shaykh ul Hadith Maulana Saffraz Khan Safdar states;

"These are those individuals that recited the Shahada before Rasulullah (s) and after him became murtad (apostates), this includes later generations that became murtad and the people pf Bidah" - for further details one can consult Sharh Nawawi Volume 1 page 129"
Taken from Izalath al Rahab page 398

For further references along this line readers can consult:

1. Sunan Nasai Volume 4 page 114 (Delhi);
2. Mishkaat al Masabih pages 487-488 (Delhi);
3. Tafseer Kazaan Volume 7 page 451 (Beirut);
4. Tafseer Fathul Qadeer Volume 6 page 490 (Egypt);
5. Tafseer Durre Manthur Volume 6 page 400 (Egypt);
6. Tafseer Rul al Maani page 244 (Egypt).

Our question is simple how can the Sahaba be stars of guidance for the Ummah when Rasulullah (s) foretold that the vast bulk of them would enter the fore Hell for committing bidah and becoming apostates?

6.20 Reply 8: The fallible Sahaba were subject to the charms of Shaytaan

We have already quoted the memorable admission of Abu Bakr following his rise to power at Saqifa. We cited Tareekh ul Khulafa wherein he stated:

"I am only human. I am no better than any of you. Take care of me, if you see me going straight then follow me, if you see me deviating then set me straight. Know that I have a Shaytaan who seizes upon me; when you see me becoming angry then avoid me, ao that I do not leave traces and marks on your hairs and your skins".

It is clear form this reference and the aqeedah of Ahl'ul Sunnah that the Sahaba were not infallible - and none were protected from the evil ways of Shaytaan and hence following each and every one is without foundation. This all the more poignant when we know that according

to Ahl'ul Sunnah, Abu Bakr was the MOST SUPERIOR amongst the Sahaba - when this was the state of the greatest Sahaba what can we say of the others? How can those influenced by Shaytaan act as sources of guidance?

6.21 Conclusion

There is only and only one Islamic Sharia and that is only from Allah (swt). Only those things made Haram by Allah are Haram for us. Not those that have been made Haram by the alleged Rightly Guided Caliphs (like Hajj Tamattu, Muta-un-Nisa, way of giving divorce.... etc.).

And if Salafies still think that their alleged Rightly Guided Caliphs have the right to make something Halal and Haram in Islamic Sharia, then they have introduced a major Innovation in the religion.

May Allah save us from the Shar and Fitna of this innovation. Illahi Amin.

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